Al-Kashf wa Al-Bayān 'an Tafsīr Al-Qur'ān

Volume 24

Unveiling and Elucidation Of The Qur'ān Interpretation

Al-Kashf wa al-Bayān 'an Tafsīr al-Qur'ān

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Volume 24

Sūrat Al-Jāthīah

It is a Sūrah revealed in Makkah (Makkīah). It has 2101 letters, 488 words, and 37 verses.

(2694) (The chain of narration is very weak and the Ḥadīth is fabricated) Abū Alḥassan Muḥammad ibn Alqāsim Alfaqīh (the jurisprudent) said, Abū ʿAmr Muḥammad ibn Jaʿfar ibn Muḥammad Alʿadl said, Ibrāhīm ibn Sharīk ibn Alfaḍl said, Aḥmad ibn ʿAbdillah ibn Yūnus said, Sallām ibn Sulaym said Hārūn ibn Kathīr via Zayd ibn ʾAslam via his father via Abī ʾUmamah via ʾUbay ibn Kaʿb (may Allah be pleased with him) stated that the Messenger of Allah (PBUH) said: **"The one who recites Sūrat Al-jāthīah will be granted by Allah a cover of his defects and calmness of his fear in the Day of Judgment."** (1)

In the name of Allah, the Most-Merciful, the Mercy-Giver:

Qurʾān (45:1-4) ﴿Ḥā-Mīm. This Scripture is sent down from Allah, the Mighty, the Wise. There are signs in the heavens and the earth for those who believe. in the creation of you, in the creatures Allah scattered on earth, there are signs for people of sure faith.﴾

Ḥamzah, Alkisāʾiyy, and Yaʿqūb read the letter 'tāʾ' with 'kasrah' in the word 'ʾayāt' like the following verse: "and in His shifting of the winds". The rest of Qurrāʾ read 'ʾayāt' with 'fatḥah' as a predicate of the letter of adjective.

Qurʾān (45:5) ﴿in the alternation of night and day, in the rain Allah provides, sending it down from the sky﴾ the rain is called a provision because it is a cause of sustenance for the servants of Allah ﴿and reviving the dead earth with it, and in His shifting of the winds there are signs for those who use their reason﴾.

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(1) **{2694} The Assessment of reliability of the chain of transmitters:**
- Its chain of narrators is very weak (da'if), and the hadith (tradition) is fabricated (mawdu').
- **The authentification of Hadith:** It was mentioned before.

Qurʾān (45:6) ﴿These are Allah's signs that We recount to you [Prophet, to show] the Truth. If they deny Allah and His revelations, what message will they believe in﴾ they deny Allah and His revelations despite hearing Allah's Speech and seeing His signs and proofs. The people of Kūfah read 'tūʾminūn' with the letter 'tāʾ' which is different from ʿāṣim, Yaʿqūb, and others who read 'yūʾminūn' with 'yāʾ'.

Qurʾān (45:7) ﴿Woe to every lying sinful person﴾ 'ʾAfāk' means a liar.

Qurʾān (45:8-9) ﴿who hears Allah's revelations being recited to him, yet persists in his arrogance as if he had never heard them––[Prophet] bring him news of a painful torment! who, if he knows anything about Our revelations﴾ the word 'ʿalim' (knew) may mean 'heard' in this context ﴿ridicules it! Such people will have a humiliating torment﴾ it was revealed about Abī Jahl and his companions.

Qurʾān (45:10) ﴿Hell lurks behind them﴾ 'warāʾ' means 'in front of'. This is equivalent to the verse in Sūrat Ibrāhīm: ﴿Hell awaits each one) (min warāʾih) ﴿and their gains will not benefit them﴾ their wealth won't benefit them ﴿nor will those beings they took as protectors beside Allah﴾ the idols which they took as protectors ﴿a tremendous torment awaits them﴾.

Qurʾān (45:11) ﴿This is true guidance﴾ the Qurʾān ﴿and those who reject their Lord's revelations will have a woeful torment﴾ a painful torment.

Qurʾān (45:12-13) ﴿It is Allah who subjected the sea for you––ships sail on it by His command so that you can seek His bounty and give Him thanks. He has subjected all that is in the heavens and the earth for your benefit, as a gift from Him﴾ therefore, do not worship other than Him.

(2695)(Weak narration) Ibn Fanjuwaīh said, Ṭalḥah and ʿUbayd Allah said, Ibn Mujāhid said, Ibn Abī Mihrān said, Aḥmad ibn Yazīd said, Khalīfah ibn Khayāṭ via Abī Tumaylah via ʿAbd Alʿazīz ibn ʿAmmār Alqurashiyy said, Muḥammad ibn ʿAbdillah ibn Ayūb Athaqafiyy via ʿUthmān ibn Bashīr [1]

(1) **{2695} The Assessment of reliability of the chain of the chaain of transmitters:**
- Its chain of narrators is weak (da'if) due to the existence of Aḥmad Al-Ḥalawany and Ṭalḥah though he was followed, and it has other narrators whom I did not find.

stated that he heard Ibn ʿAbbās (may Allah be pleased with him) recite: "He has subjected all that is in the heavens and the earth for your benefit, as a gift." (He read it minnah (bounty) instead of 'minh' (from him))

(2696) (Aḥmad ibn Yazīd and Ibn ʿUmar are unknown) The same chain of narration via Khalīfah ibn Khayāṭ via Ibn ʿUmar said: "I heard Maslamah recite: "He has subjected all that is in the heavens and the earth for your benefit, as a gift from Him" (the word 'mannuhu' has 'fatḥah' on 'mīm', 'dammah' on 'nūn', and 'shaddah' on the same 'nūn' as well as a 'dammah' on the 'hāʾ'. (1)

﴿There truly are signs in this for those who reflect﴾.

Qurʾān (45:14) ﴿Tell the believers to forgive those who do not fear Allah's days﴾ they do not fear Allah's punishment.

Ibn ʿAbbās (may Allah be pleased with him) and Muqātil said: "It was revealed about ʿUmar ibn Alkhaṭāb (may Allah be pleased with him) when a man from Banī Ghifār used to insult him so ʿUmar was about to beat him up, therefore Allah, the Almighty revealed this verse as a command to pardon the man." (Tafsīr Alwāḥidyy, Albaghawiyy, and Muqātil ibn Sulaymān)

The authentification of Hadith:

- I did not find this recitation except by the compiler, and it was mentioned by Ibn Khalwaih in (the Brief of abnormal recitations of Qur'an) (P. 139), attributing it to 'Ubaid Ibn 'Omair, Ibn Janah mentioned it in (Al-Muḥtasib) (P. 611) attributing it to 'Abdullah Ibn 'Amr, Al-Jaḥdary and 'Abd Rabuh Ibn 'Ubaid Ibn 'Omair, and As-Samin Al-Ḥalaby narrated it in (Ad-Dur Al-Maṣun) 9/644 and he transmitted Abu Ḥatim's saying about the narration of this recitation as he said: "the chain of narration of this recitation to Ibn Abbas is ambiguous."

(1) **{2696} The Assessment of reliability of the chain of transmitters:**

- Its chain of narrators contains Aḥmad Ibn Yazid, and Ibn 'Omar or Al-Waqdy who was a distracted narrator.
- **The authentification of Hadith:** No one narrated it except the compiler, and Ibn Jana mentioned it in (Al-Muḥtasib) (P.611), Ibn Al-Juzy stated it in (Zad Al-Masir) 7/356 attributing it to Sa'id Ibn Jubair, Al-Qurṭuby stated it in (the Collector of Qur'an Rules) 16/160, and As-Samin Al-Ḥalaby mentined it in (the preserved pearls) 9/644.

(Very weak narration) I heard Alḥusayn ibn Muḥammad ibn ʿAbdillah said, Mūsā ibn Muḥammad ibn ʿAliyy ibn ʿAbdillah said, Alḥassan ibn ʿAlawīh said, Ismāʿīl ibn ʿīsā Alʿaṭār said, Muḥammad ibn

Zīād Alyashkariyy via Maymūn ibn Mihrān via Ibn ʿAbbās (may Allah be pleased with both of them) said: "When the verse: ﴿Who will give Allah a good loan, which He will increase for him many times over?﴾ was revealed, a Jewish man living in Madīnah called Finḥāṣ said: 'The Lord of Muḥammad is in need (of the help of others)'. When ʿUmar ibn Alkhaṭāb (may Allah be pleased with him) heard about this, he carried his sword and looked for the Jewish man to retaliate but Jibrīl (PBUH) came down to the Prophet Muḥammad (PBUH) and said: 'Your Lord says: "Tell the believers to forgive those who do not fear Allah's days". ʿUmar held tight to his sword and looked for the Jewish man to retaliate but the Prophet (PBUH) sent someone to stop him. When ʿUmar came to the Prophet (PBUH), he (PBUH) said: 'O ʿUmar, put your sword down!', ʿUmar replied: 'You are truthful, O Messenger of Allah, I testify that you were sent with the Truth.' The Prophet (PBUH) said: 'Your Lord says: "Tell the believers to forgive those who do not fear Allah's days". ʿUmar said: "No doubt that you are sent with the Truth; no expression of anger will be seen on my face again'". (1)

Alquraẓiyy and Assudiyy said: "It was revealed about some of the companions of the Messenger of Allah (PBUH) in Makkah. They were severely persecuted by the polytheists before the Divine Command to fight them, so they complained to the Messenger of Allah (PBUH) about that, therefore, Allah revealed this verse which was abrogated by the verses of fighting (Qitāl).

﴿He will hold people accountable for what they have done﴾ The people of Kūfah and Levant (except ʿāṣim) read 'linajziya' with 'fatḥah' on the 'nūn

(1) **{2697} The Assessment of reliability of the chain of transmitters:**
- Its narration is very weak (da'if) as it contains the liar narrator Muḥammad Ibn Zyad and Musa whom I did not find.

The authentification of Hadith:
- It was narrated by Al-Waḥdy in (The Reasons of revelation) (P. 603) from Musa Ibn Muḥammad, in the same words.

and yāʾ' and 'kasrah' under 'zāy'. Abū Jaʿfar read the first 'yāʾ' with 'dammah' and the second 'yāʾ' in as state of 'jazm' (sukūn). Abū ʿAmr said: "This is a clear 'Laḥn' (mispronunciation)." Alkisāʾiyy said: "This means 'līujzā' (to be held accountable in the passive form)."

The rest of Qurrāʾ read the first and second 'yāʾ' with 'fatḥah' in the form of the third person about Allah, the Almighty. This was chosen by Abū ʿUbayd and Abū Ḥātim because Allah was mentioned before it.

Qurʾān (45:15-16) ﴿Whoever does good benefits himself, and whoever does evil harms himself: you will all be returned to your Lord. We gave scripture, wisdom, and prophethood to the Children of Israel; We provided them with good things﴾ 'ṭayibāt' means 'permissible things' referring to Almann and Salwā ﴿and favored them above others﴾

Qurʾān (45:17) ﴿We gave them clear proof in matters [of religion]﴾ The rulings of Torah ﴿They differed among themselves out of mutual rivalry, only after knowledge came to them: on the Day of Resurrection your Lord will judge between them regarding their differences﴾.

Qurʾān (45:18) ﴿Now We have set you [Muḥammad] on a clear religious path﴾ 'Sharīʿah' means path or Sunnah. The word 'ʾmr' means religion ﴿so follow it. Do not follow the desires of those who lack [true] knowledge﴾ do not follow what the ignorant disbelievers want when they called the Prophet (PBUH) to follow the religion of his forefathers.

Qurʾān (45:19) ﴿they cannot help you against Allah in any way﴾ if you follow their whims ﴿Wrongdoers only have each other to protect them; the righteous have Allah Himself as their protector﴾.

Qurʾān (45:20) ﴿This [revelation] is a means of insight for people﴾ 'baṣāʾir' means clear signs for Ḥudūd and rulings to make them be on a clear path ﴿a source of guidance and mercy for those of sure faith﴾.

Qurʾān (45:21-22) ﴿Do those who commit evil deeds﴾ those who disbelieve and commit sins ﴿really think that We will deal with them in the same way as those who believe and do righteous deeds, that they will be alike

in their living and their dying﴾ The people of Kūfah (except Abā Bakr) read 'sawāʾa' as 'manṣūb'. This is the choice of Abū ʿUbayd who stated that the meaning is: "We make them equal."

The rest of Qurrāʾ read 'sawāʾu' as 'marfūʿ' because it is a beginning of a new statement and a predicate (khabar); this is the choice of Abū Ḥātim.

Alʾaʿmash read 'mamātahum' with a 'fatḥah' on the letter 'tāʾ' (manṣūb) because it is an adverbial of a place 'ẓarf' which means: "in their living and their dying. (1)

﴿How badly they judge﴾ 'sāʾ' means 'biʾs' (how badly something is). The interpreters said: "The believer is a believer in this life and in the hereafter while the disbeliever is a disbeliever in this life and in the hereafter."

This verse was revealed about disbelievers who lived in Makkah and said to the believers: "If your belief is true (the Day of Resurrection), then we would be favored with more bounties in the hereafter than yours because we were favored with more bounties than yours in this life."

I heard Ibn Fanjuwaīh said, Ibn Shanbah said, Jaʿfar ibn Muḥammad Alfirīābiyy said, Muḥammad ibn Alḥassan Albalkhiyy said,

ʿAbdullah ibn Almubārak said, Shuʿbah via ʿAmr ibn Murrah via Abī Aḍuḥā via Masrūq said: "A man from Makkah said: 'This is the house of your brother Tamīm Adāriyy (my Allah be pleased with him). I saw him in Makkak reciting one verse in his night prayer from night to dawn. He recited the verse, bowed down and prostrated (made rukūʿ and sujūd) then cried and so on. The verse was: "Do those who commit evil deeds really think that We will deal with them in the same way as those who believe". (2)

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(1) Aṭ-Ṭabary narrated it in his (Interpretation) 25/148 on the authority of Mujahid, An-Naḥas stated it in (The significances of Qur'an) 6/426 in the same words of Mujahid, Al-Baghawy stated it in his (Interpretation) 7/244, Ibn Al-Juzy narrated it in (Zad Al-Masir) 7/361, both of them in the same words.

(2) **{2698} The Assessment of reliability of the chain of transmitters:**
- All its narrators are trustful, except Ibn Shanbah about whom was not mentioned in invalidation or rectification.

The authentification of Hadith:

(Weak narration because of Ibn Yazīd) Ibn Fanjuwaīh said, Abū Bakr ibn Mālik Alqaṭīʿiyy said, ʿAbdullah ibn Aḥmad ibn Ḥanbal said, Abū Hāshim Zīād ibn Ayūb said, ʿAliyy ibn Yazīd said, ʻAbdurraḥmān ibn ʿAjlān via Bashīr Abī Ṭuʿmah said: "I stayed at Arrabīʿ ibn Khuthaym's house so he prayed until he reached this verse: "Do those who commit

evil deeds really think that We will deal with them in the same way as those who believe". He kept on reciting this verse until dawn; he never read any other verse after it while profusely crying." (1)

Ibrāhīm ibn Alʾashʿath said: "I many times saw Alfuḍayl ibn ʿīāḍ repeating this verse from the beginning of the night to dawn along with other verses like it: "Do those who commit evil deeds really think that We will deal with them in the same way as those who believe". He used to say after reciting it: "O Fuḍayl, I wonder which group you are with!"

Qurʾān (45:22) ﴿Allah created the heavens and earth for a true purpose: to reward each soul according to its deeds. They will not be wronged﴾

Qurʾān (45:23) ﴿[Prophet], consider the one who has taken his own desire as a god﴾ Ibn ʿAbbās (may Allah be pleased with him and his father), Alḥassan, and Qatādah said: "This is the disbeliever who devoted himself to his religion based on whims; he only follows his

- It was stated in the book: (Az-Zuhd) by Ibn Mubarak (P.31) number: 94. It was narrated by Al-Qassim Ibn Sallam in (The Virtues of Qur'an) (p. 172) number: 154, Abū Dāwūd narrated it in (Az-Zuhd) (P.417) number: 379, Aṭ-Ṭaḥawy mentioned it in (the explanation of the meanings of effects) 1/348, and Aṭ-Ṭabarany narrated it in the book: "The Grand" 2/50, number (1250), all of them from Shu'bah in the same words.
- Ibn Ḥajar said, in (Al-Iṣabah) 1/183,: It was narrated by Al-Baghawy in (Al-Ja'didat) by authentic (Ṣaḥiḥ) chain of narrators related to Masrrūq.

(1) **{2699} The Assessment of reliability of the chain of transmitters:**
- Its chain of narrators is weak (da'if); as it contains 'Ali Ibn Yazid.
- **The authentification of Hadith:**
- Ibn Sa'id narrated it in (The Grand Layers) 6/187 from Abdel Raḥman Ibn 'Ajlan, in the same words. Ibn Abi Shiebah narrated it in (the Compiler) 2/477, 13/ 396 from Abdel Raḥman Ibn 'Ajlan, in the same words, Abu Na'im narrated it in (Al-Ḥiliah) 2/112 relying on Abū Bakr Ibn Malik, in the same words.

desires because he doesn't believe in Allah and never fears Him. He also doesn't respect the prohibitions made by Allah and doesn't stick to

the permissible things ordained by Allah. His religion is tied to his personal whims; he is never restrained by righteousness." (This opinion is taken from Tafsīr of Aṭabariyy and Alqurṭabiyy).

Others stated that those are the ones who worshiped their whims.

Saʿīd ibn Jubayr said: "Quraysh used to worship Alʿuzā which was a white boulder for a long period of time. Arabs used to worship boulders, gold, and silver; whenever they found something more precious, they got rid of the previous idol, broke it, or threw it into a well to worship the new idol, therefore, Allah the Almighty revealed this verse."

Muqātil said: "This verse was revealed about Alḥārith ibn Qays Asahmiyy who was one of those who ridiculed the message of Islam. He used to worship his whims and desires."

(2700) I heard Ibn Fanjuwaīh say, Talḥah an,d ʿUbayd Allah said, Ibn Mujāhid said, Ibn Abī Mihrān said, Muḥammad ibn Yaḥīā ibn Abī ʿUmar stated that Sufyān ibn ʿUyaynah said: "They only worshiped rocks because the Kaʿbah is made of bricks." (1)

Alḥusayn ibn Alfaḍl said: "The verse has inversion (taqdīm and taʾkhīr) which means: 'Have you seen the one who took his whims as a deity?'"

I heard Ibn Fanjuwaīh say, Ibn Shanbah said, Muḥammad ibn ʿimrān ibn Hārūn said, Abū ʿUbayd Allah Almakhzūmiyy said, Sufyān ibn ʿUyaynah via Ibn Shubrumah via Ashaʿbiyy said: "'Hawā' (whims) is called that because it makes the person fall into hellfire (yahwī)." (2)

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(1) **{2700} The Assessment of reliability of the chain of transmitters:**
- Its chain of narrators is good (hasan).
- The authentificaton of hadith:
- I did not find it except in the narration of the compiler, moreover, Al-Qurṭuby mentioned it in (The Collector of the Rules of Qur'an) 16/167.

(2) **{2701} The assessment of reliability of the chain of transmitters:**
- Its narrators are trustful, except Ibn Shanbah, whom was not mentioned in invalidation or rectification, and Muḥammad Ibn 'Omran, whom I did not find.

(2702) The same chain of narration via Sufyān via Sulaymān Alʾaḥwal via Ṭāwūs via Ibn ʿAbbās (may Allah be pleased with him and his father) said: "'Hawā' is always mentioned in the Qurʾān as a bad thing." (1)

(Fabricated Ḥadīth) Abū ʾUmāmah (may Allah be pleased with them) stated that the Messenger of Allah (PBUH) said: "There is no idol more disliked in the sight of Allah than whims (hawā)."

The Messenger of Allah (PBUH) said: **"Three deeds are destructive vices: greed that is obeyed, whims that are followed, and everyone impressed by their own opinion."** (2)

Ḍamrah ibn Ḥabīb via Shaddād ibn ʾAws (may Allah be pleased with them) stated that the Messenger of Allah (PBUH) said: **"A wise man is the one who calls himself to and does good deeds to benefit him after death; and the foolish person is the one who subdues himself to his whims and desires then indulges in wishful thinking about Allah."**

Muḍar Alqāriʿiyy said: "The carving of mountains by fingernails until limbs are amputated is much easier than resisting whims that take over the human soul."

The authentification of Hadith:

- Ad-Darmy narrated it in his (Sunnan) 1/109 from Ibn Shabrammah, in the same words, without saying: "in the hell", and Al-Baghawy mentioned it in his (Interpretation) 7245, Ibn 'Aṭiah narrated it in (the brief editor) 13/314, Al-Qurṭuby narrated it in (The Collector of Qur'an Rules) 16/167, and 'Adel narrted it in (Allubab) 17365.

(1) {2702} The Assessment of reliability of the chain f transmitters:

- Its translators are trustful, except Ibn Shanbah, who was not mentioned in invalidation and rectification, and Muḥammad Ibn 'Omran, whom I did not find.

The authentification of Hadith:

- Abdullah Al-Harawy narrtated it in (Zu Al-Kalam and Ahluh) 3/114 number: (462) from Ibn 'Aiiniah, on the authority of Sulaiman Al-Aḥwal, in the same words.
- Ibn 'Atiah mentioned it in (the Brief Editor) 13/314, and Al-Qurtuby mentioned it in (The Collector of Qur'an Rules) 16/167.

(2) This hadith was narrated on the authority of many narrators such as: Abi Hurairah, Ibn Abbas, Ibn 'Omar, Ibn Abi Awfi and Anas, by some chain of narrators. Al-Munzry said in the book (At-Targhib)1/162:It was narrated on the authority group of Companions, though its chains were criticised, but they are good (hasan), Al-Albany agreed with that in his book: (The authentic chain) 4/413 (1802).

Ibn Almuqafaʿ was asked about 'hawā' so he said: "It is humiliation (hawān) which doesn't have the letter 'nūn'. A poet then said: "The letter 'nūn' is removed from 'hawā'… and the one who follows his whims is a slave in humiliation."

Another poet said: "Whims is humiliation… whenever you follow your whims, you get humiliated. When you are tied to your whim, you become a slave… you are truly subjected to anything you love."

(2703) Abū Alqāsim Alḥassan ibn Muḥammad Alḥabībī (may Allah grant His mercy to Him) chanted to me via Abū Ḥātim Muḥammad ibn Ḥibbān Albustiyy (who chanted perfectly) via Muḥammad ibn Abī ʿAliyy Alkhallādiyy to ʿAbdullah ibn Almubārak: "The sign of tribulation is sticking to your whims… when the man becomes a slave to his desires. While the free man follows his whims once in a while." (1)

Abū Alqāsim Alḥabībī (may Allah grant His mercy to him) chanted to me via Alḥassan ʿīsā ibn Zayd Alʿuqayliyy via Abū Almuthannā Muʿādh ibn Almuthannā Alʿanbariyy via his father to Abī Alʿatāhīah said: "Disobey your whims and never satiate your for your protection. When you follow your whims, you will be attacked head-on." (2)

(2705) Abū Alqāsim Alḥabībī chanted to me via Al-ʾImām Abū Bakr (Muḥammad ibn ʿAliyy ibn Ismāʿīl) Alqaffāl Ashāshī in Marū via Abū Bakr

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(1) **{2703} The Assessment of reliability of the chain of transmitters:**
- Its compiler was accused of being a liar by Al-Hakim, moreover, I did not find Al-Khalaby.
- **The authentification of Hadith:** Ibn Al- 'Adim narrated it in (the aim of request in Ḥalab History) 4/35, on the authority of Ibn Al-Mubarak. The two lines were menyioned by Ibn 'Abdel Bar in (Bahjat Al-Majalis) 2/306, by Ibn Al-Jawzy in (Zam Al-Hawa) (P.34) and by Al-Qurṭuby in (the Collector of Qur'an Rules) 16/168, and the word "his desires" was replaced by "her desires".

(2) **{2704} The Assessment of reliability of the chain of transmitters:**
- The compiler was accused of lying by Al-Hakim, and Al- 'Oqaily was a liar.

The authentification of Hadith:
- I did not find it in his collection of poems, and it was mentioned by Isma'il Ḥaqy in his (Interpretation) 13/337.

Aduraydiyy who chanted: "If your soul pushes you to follow a temptation… do not follow its path. Leave it and oppose your whims… as they are your enemy while resistance is your friend." (1)

(2706) Abū Alqāsim Alḥabībī chanted to me via Abū ʿUbayd Aṭūsī said: "When you satiate the desires of your soul… it will deplete everything." (2)

(2707) I heard Abā Alqāsim say, Abā Naṣr Manṣūr ibn ʿAbdillah Alʾaṣfahāniyy in Harāt said, Abā Alḥassan ʿUmar ibn Wāṣil Alʿanbariyy stated that ʿAbdullah Atusturiyy was asked about hawā, so he replied: "Whims are your disease which if resisted will become your medicine." (3)

Wahb said: "If you are in a dilemma, then opt for the one further from your whims (hawā)." (4)

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(1) **{2705} The Assessment of reliability of the chain of transmitters:**
- Its compiler was accused of lying by Al-Hakim.
- I did not find its relying narrator through my search, but Ath-Tha'laby mentioned both of them in (The acting and the lecture) (P.453) without its relying narrator. Abū 'Ubaied Al-Bakry stated it in (The accurate saying in explaining the book of proverbs) (p.320), and Al-Qurṭuby stated it in (the Collector of Qur'an Rules) 16168.

(2) **{2706} The Assessment of reliability of the chain of transmitters:**
- The compiler Shiekh was criticised by Al-Hakim), and I did not find Aṭ-Ṭusy.

The authentification of Hadith:
- Through my search and reading, I did not find it, but it was mentioned by Al-Qurṭuby in (the Collector of Qur'an Rules) 16/168, and Ibn 'Ajibah in (the prolonged Sea) 7105, and this line was related to Abi Al- 'Atahih as well as his poems and news (P.459), and the words: "I gave her" were replaced by: "I followed her".

(3) **{2707} The Assessment of reliability of the chain of transmitters:**
- Its chain of narrators has Abu Al-Qassim who was criticised by Al-Hakim, Al-'Anbary who was accused by fabrication, and Manṣūr who was not mentioned in invalidatin and rectification.

The authentification of Hadith:
- I did not find its narrator except the compiler, it was mentioned y Ibn 'Aṭiah in (the Brief reporter) 13315, by Al-Qurṭuby in (the Collector of Qur'an Rules) 8/48, and by Ath-Tha'aliby in his (Interpretation) 3/167.

(4) It was mentioned y Ibn 'Aṭiah in (the Brief Editor) 13/315, by Al-Qurtby in (the Collector of Qur'an Rules) 16/ 168, by Abū Ḥayan in (The Surrounding Sea) 8/48 and by Ath-Tha'alby in his (Interpretation) 3/167.

﴿whom Allah allows to stray in the face of knowledge﴾ because of his actions ﴿sealing his ears and heart and covering his eyes﴾ 'ṭabaʿ' means 'sealed'. Ḥamzah, Alkisāʾiyy, and Khalaf read 'ghashwah' with 'fatḥah' on the 'ghayn' without the letter 'ʾalif' while the rest read 'ghishāwah' with 'ʾalif' and the 'ghayn' with kasrah ﴿who can guide such a person after Allah? Will you [people] not take heed﴾.

Qurʾān (45:24) ﴿They say﴾ the disbelievers ﴿There is only our life in this world: we die, we live﴾ the fathers die and the sons live ﴿nothing but time destroys us﴾ the passage of time and old age are the only things that destroy us. (Qirāʾah shādhah) ʿAbdullah (may Allah be pleased with him) read it as: 'nothing but time destroys us (by passing)'.

﴿They have no knowledge of this; they only follow guesswork. Their only argument﴾.

(2708) (It is not a Ḥadīth attributed to the Prophet) Abū ʿAbdullah Alḥusayn ibn Muḥammad ibn Fanjuwaīh Addīnawariyy (may Allah grant His mercy to him) through my narration to him said, Abū Ḥudhayfah Aḥmad ibn Muḥammad ibn ʿAliyy Addīnawariyy said, Abū ʿUbayd ʿAliyy ibn Alḥusayn ibn Ḥarb Alqāḍī (the judge) said, Aḥmad ibn Almiqdām Alʿijliyy said, Sufyān ibn ʿUyaynah via Azzuhriyy via Saʿīd ibn Almusayib via Abī Hurayrah (may Allah be pleased with him) stated that the Messenger of Allah (PBUH) said: "**The people of ignorance (Jāhilīah) used to say: 'The passage of day and night is the only destructive force; it gives us life and takes our lives'. Allah, the Almighty says: "They say, 'There is only our life in this world: we die, we live, nothing but time destroys us.'" (Bukhāriyy) Allah also says: (Ḥadīth Qudsiyy) "The son of Adam insults me by insulting time, whereas I am time. Authority is in my hand. I cause night and day to alternate."** (1)

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(1) **{2708} The Assessment of reliability of the chain of transmitters:**
- Its chain of narrators has Abū Ḥuzaifah who was not mentioned in invalidation or rectification.

The authentification of Hadith:
- Aṭ-Ṭabary narrated it in his (Interpretation) from Ibn 'Aynih, in the same words, and Ad-Darqaṭny mentioned it in (The Reasons) 8/81 from 'Abi Al-Ash'ath, in the same words.
- His saying: "People of ignorance used to….so they insulted Time" is attributed to

(2709) Abū Saʿīd Muḥammad ibn ʿAbdillah ibn Ḥamdūn through my narration to him in the month of Ṣafar, in the year 388- he confirmed the accuracy of quoting him and saying, Abū Ḥāmid Aḥmad ibn Muḥammad ibn Alḥassan said, Muḥammad ibn Yaḥīā, ʿAbdurraḥmān ibn Bishr and Aḥmad ibn Yūsuf said, ʿAbd Arrazāq ibn Hammām said, Maʿmar ibn Rāshid via Hammām ibn Munabih said, Abū Hurayrah (may Allah be pleased with him) stated that the Messenger of Allah (PBUH) said: **"Allah, the Almighty said (Ḥadīth Qudsiyy): 'None of you should say this: 'Woe be upon the Time, as I am the Time (because) I alternate the day and the night, and when I wish I can stop them (day and night)."** (1)

(2710) Ibn Fanjuwaīh said, ʿUbayd Allah ibn ʿAbdillah ibn Abī Samurah said, ʿAbd Al-Malik ibn Aḥmad Alkhayāṭ Albaghdādiyy said, Maḥmūd ibn Khidāsh said, Sayf ibn Muḥammad Athawriyy via Alʾaʿmash via Abī Ṣāliḥ via Abī Hurayrah (may Allah be pleased with him) stated that the Messenger of Allah (PBUH) said: **"Do not curse Time, for it is Allah Who is Time."** (2)

Sufian, as was stated in (Ṣaḥiḥ Ibn Ḥayan) 13/23 (5715), and in (Mustadrik Al-Hakim) 2/491.

- Al-Bukhary stated the its raised(marfu') narration in his book of (Interpretation), in the words: "The son of Adam insults me…", chapter: "'nothing but time destroys us (by passing)', and in the book (Monotheism), chapter: "They wanted to alter Allah's words", from Abu Sufian, in the same words. And Imam Muslim narrated it in his (Ṣaḥiḥ), his book: (the vocabulary fron literature and others), chapter: Prohibition of insulting Time 4/1762, (2246).

(1) **{2709} The Assessment of reliability of the chain of transmitters:**

- Its transmitters are trustful except the compiler who was not mentioned in invalidation or rectification.

The authentification of Hadith:

- Imam Aḥmad narrated it in his (Musnad) (585/ number: 8215 (8232)) relying on 'Abdel Razaq, in the same words. Al-Behiqy stated it in (the Names and Characterstics) (1/378/ number: 305) relying on Aḥmad Ibn Yusuf, in the same words, and Al-baghawy narrated it in his (Interpretation) 7/245, from Aḥmad Ibn Yusuf, in the same words.

(2) **{2710} The Assessment of reliability of the chain of transmitters:**

- Its chain is very weak (da'if); due to the existence of Muḥammad Ath-Thawry who was accused of lying, but the hadith is authentic (Ṣaḥiḥ).
- Imam Muslim narrated it in his (Ṣaḥiḥ) from Ibn Sirin, on the authority of Abi Hurairah(may Allah be pleased with him)7/45, number (6003), the book: the vocabulary of literature, chapter: prohibition from insulting Time.

Abū ʿUbayd Alqāsim ibn Sallām explained the previous Ḥadīth as follows: "There is no excuse for any Muslim to be ignorant about the meaning of this Ḥadīth. It's part of Arab's tradition to curse Time, especially at times of calamities and tribulations. They may say: 'Time crushed them and Days betrayed them.' They also say: 'Time defeated them', etc. They even mentioned these curses in their poetry."

ʿAmr ibn Qamīʾah said: "The calamities of Time have attacked me unexpectedly… I am the victim and never was the one in charge. If it were the attacks of arrows, I would have defended myself… but I am attacked without bows and arrows. My palms are attacked along with my walking stick… I get hit three times in a row then I get up."

It was narrated that Ashaʿbiyy came to ʿAbd Al-Malik ibn Marwān in a state of weakness. He asked him about his health condition so he replied: "Time has dominated people in a glimpse of an eye… Time is the attacker but I have no power to protect myself. Time bombarded me with a multitude of calamities… my bones are in pain and weakness took over my body. Everything we love has been taken away… Time has pronounced its verdict." (All of these expressions about time are forbidden in Islam).

Alḥassan ibn Muḥammad Assadūsiyy chanted to me via ʿAbd As-Samīʿ ibn Muḥammad Alhāshimiyy via Abū Alḥassan Alʿabsiyy via Ibn Lankak who chanted: "Time has stopped giving us good favors… everything is gloomy and painful. Many noble men descended into the abyss… while other mean people ascended to the top." (1)

Abū ʿUbayd said: "I debated an atheist who asked: 'What's the meaning of {Allah is Time}?', so I replied: 'No one dared to insult Allah through history; Alʾaʿshā criticized their condition as follows: 'Allah is the One who possesses

(1) **{2711} The Assessment of reliability of the chain of transmitters:**
- Its compiler was criticised by Al-Hakim, and I did not find Al-Hashimy.
- The authentification :The lines were mentioned by Ḥabib An-Nisabury in (The Reasnable of the mad) (p.13) attributing them to Al-Abbas Ibn AlQassim Aṭ-Ṭabary.

justice and favors… blame is only on people who bring blameworthiness upon themselves.'"

He added: "The explanation of the Prophetic saying: 'Allah is Time' is as follows: 'Allah, the Almighty is the One who controls Time, calamities, and tribulations. When someone curses Time, he is actually insulting the One in control of Time- Glory be to Him, because Allah is the One who possesses the dominion of everything."

Alḥusayn ibn Alfaḍl said: "This is a metaphor which means: 'Allah is the One in control of Time'".

It was narrated that ʿAliyy ibn Abī Ṭālib (may Allah be pleased with him) said in a Friday Sermon: "He is the One who controls Time; He possesses ease and difficulty."

The evidence for this explanation is the following:

(2712) Abū Alqāsim Alḥassan ibn Muḥammad ibn Alḥassan Annaysābūriyy said, Abū Alḥassan (Muḥammad ibn Muḥammad ibn Alḥassan) Alkāzriyy said, Abū ʿAbdullah Muḥammad ibn Alqāsim Aljamḥiyy said, ʿAnbar ibn Aḥmad said, someone told him that Sālim ibn ʿAbdillah ibn ʿUmar used to mention Time a lot so his father, Ibn ʿUmar stopped him (may Allah be pleased with them) and told him: "O my son, never mention Time (in a bad way)", then he said: "Time has no control over anything you love… it has nothing to do with calamities, therefore you should never curse it. Allah is the One who controls ease and difficulty." (1)

Abū Alqāsim chanted to me via Ashaykh Assudiyy Abū Muḥammad (Aḥmad ibn ʿAbdillah) Almuzaniyy said, Muʿādh ibn Najdah ibn Alʿirīān chanted: "People claim that Time makes tables turn… it throws you with pain

(1) **{2712} The Assessment of reliability of the chain of transmitters:**
- There are some unknown narrators in its chain, its compiler was criticised by Al-Hakim, and there is disconnection between 'Anber and Salim.

The authentification of Hadith:
- I did not find its origin narrator except the compiler, Al-Qurtuby mentioned it in (the Collector of Qur'an Rules) 16/ 171, in the same words. Al- 'Abedy stated the lines in in (At-Tezkirah As-Sa'idyah) (p.30).

and all destiny that comes. All complaint is about Time while everything is under the control of Allah, the King." (1)

(2714) ʾUstādh (teacher) Abū Alqāsim Alḥabībī chanted to me via ʾUbay said, Abū ʿAliyy (Muḥammad ibn ʿAbd Al-Wahāb) Athaqafiyy chanted: "Do not be astonished by Time… and never blame it for betrayal. Time is a command which never gives commands… Allah controls Time and causes it to follow its path. Many disbelievers possessed great wealth… which multiplied when they dived deeper into disbelief. While a believer may become penniless… and his faith is made stronger despite his poverty." (2)

Qurʾān (45:25-26) ﴿when Our clear revelations are recited to them, is to say, 'Bring back our forefathers if what you say is true.' say, 'It is Allah who gives you life, then causes you to die, and then He gathers you all to the Day of Resurrection﴾ 'ilā yawm Al-Qīāmah' means 'to the Day of Judgment' ﴿of which there is no doubt, though most people do not comprehend.﴾

Qurʾān (45:27) ﴿Control of everything in the heavens and the earth belongs to Allah. When the Hour comes, those who follow falsehood will be the losers on that Day﴾

Qurʾān (45:28) ﴿You will see every community kneeling﴾ 'jāthīah' means kneeling in an attentive manner due to the panic of this day. 'jathwah' means any collection. Ṭurfah's description of two graves was as follows: "There are two piles of dust on them… as if they are sheets of levelled solid metal." He mentioned 'jathwatīn' referring to the two piles of dust.

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(1) **{2713} The Assessment of reliability of the chain of transmitters:**
- Its compiler was criticised by Al-Hakim.

The authentification of Hadith:
- I did not find it except with the compiler.

(2) **{2714} The Assessment of reliability of the chain of transmitters:**
- The compiler of its chain was criticised by Al-Hakim, and his father was unknown.

The authentification of Hadith:
- Ibn Ḥaban mentioned it in (the Garden of the sensible), and Al-Qurtuby mentioned it in his (Interpretation) 16/ 171.

(2715) Ibn Fanjuwaīh said, ʿAbdullah ibn Yūsuf said, Muḥammad ibn Mūsā Alḥalawāniyy said, Yaʿqūb ibn Sufyān Alfārisiyy said, ʿAbdullah ibn Yaḥīā Athaqafiyy said Abū ʿAwānah via ʿāsim Alʾaḥwal via Abī ʿUthmān Annahdiyy via Salmān said: "People will be kneeling for one hour, which is equivalent to 10 hours in the Day of judgment. Ibrāhīm (PBUH) will ask Allah to protect me, I am concerned only with myself." (In the Tafsīr of Alwāḥidiyy, Albaghawiyy, and Alqurṭubiyy) (1)

﴿Every community will be summoned to its record﴾ 'kitāb' means record, which has their deeds ﴿Today you will be repaid for what you did﴾

Qurʾān (45:29) ﴿Here is Our record that tells the truth about you﴾ the records of noble recorders (the angels). Others stated that it is the 'preserved Tablet'.

(2716) (Alwāḥidiyy and Albaghawiyy mentioned that) I heard Alḥusayn ibn Muḥammad Athaqafiyy said, ʿUmar ibn Nūḥ Albajaliyy said, Abū Khalīfah said, ʿUthmān ibn ʿAbdillah Ashāmiyy said, Baqīah ibn Alwalīd via Arṭaʾah ibn Almundhir via Mujāhid via Ibn ʿUmar (may Allah be pleased with him and his father) stated that the Messenger of Allah (PBUH) said: **"The first thing Allah Has created was the pen from light which was far away equivalent to a distance of travelling for 500 years. The preserved Tablet was (also) created from light which was far away equivalent to a distance of travelling for 500 years. Then Allah said to the pen: 'write!', so it wrote everything that will happen to the Day of Judgment. Everything was written about the details of good and bad people as well as every moist and dry place."** Then he recited this verse: ﴿Here is Our record that tells the truth about you: We have been recording everything you do.'﴾

(1) **{2715} The Assessment of reliability of the chain of transmitters:**
- Its narrators are trustful, except 'Abdullah Ibn Yusuf whom I did not find.

The authentification of Hadith:
- Through my research and reading, I did not find its real transmitter except the compiler, it was mentioned by Al-Wahedy in (the itermediator) 4/100, by Al-Baghawy in his (Interpretation) 7/ 246, and by Al-Qurtuby in (the Collector of Qur'an Rules) 16/174, all of them in the same words.

Then he (PBUH) added: "a record isn't anything but something that has been written." (1)

The word 'nastansikh' means: 'command something to be recorded'. Aḍaḥāk said: "We keep." Assudiyy said: "We write." Alḥassan said: "We keep (a record)." (2)

Qurʾān (45:30) ﴿Those who believed and did good deeds will be admitted by their Lord into His mercy﴾ His mercy is His Jannah ﴿that is the clearest triumph﴾ 'fawz mubīn' means 'clear triumph'.

Qurʾān (45:31-32) ﴿but those who disbelieved [will be asked]: 'When My revelations were recited to you, were you not arrogant and persistent in wicked deeds. When it was said to you, ﴿Allah's promise is true: there is no doubt about the Hour,﴾ 'assāʿah' is 'marfūʿ' based on the Qirāʾah of the majority of Qurrāʾ due to being the beginning of a new statement; the predicate is mentioned afterwards. They relied on the verse: ﴿the earth belongs to Allah- He gives it as their own to whichever of His servants He chooses- and the happy future belongs to those who are mindful of Him﴾ the word 'ʿāqibah' (happy future) is 'marfūʿ'.

Abū Rajāʾ Alʿuṭāridiyy and Ḥamzah read 'assāʿah' as 'manṣūb' by means of conjunction to 'waʿd' (promise).

﴿did you not reply, ﴿We know nothing of the Hour. This is only conjecture in our opinion. We are not convinced﴾ they are not convinced that the Day of Judgment will certainly come.

Qurʾān (45:33) ﴿The evil of their actions will [then] become clear to them﴾ 'sayiʾāt' means 'punishment' in this context ﴿What they mocked will engulf them﴾.

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(1) **{2716} The Assessment of reliability of the chain of transmitters:**
- Its chain of narrators contains 'Othman Ibn 'Abdullah and others.
The authentification of Hadith:
- Abu Al-Shiekh narrated it in (The Greatness) 2/590.

(2) See: (the brief) by Al-Wahdy 2/992, and (The Signs of revelation) by Al-Baghawy 7/247.

Qurʾān (45:34) ﴿It will be said, ‘Today We shall ignore you﴾ ‘nansākum’ means ‘leave you in hellfire’ ﴿just as you ignored your appointment with this Day﴾ just as you ignored the belief in this Day ﴿The Fire will be your home and no one will help you﴾

Qurʾān (45:35) ﴿because you received Allah’s revelations with ridicule and were deceived by worldly life.’ They will not be brought out of the Fire on that Day﴾ the majority of Qurrāʾ read ‘yukhrajūn’ with ‘dammah’ on the ‘yāʾ’. The people of Kūfah except ʿāsim read ‘yakhrujūn’ with ‘fatḥah’ ﴿nor will they be given the chance to make amends﴾ ‘lā yustaʿtabūn’ means ‘nor will make them pleased’.

Qurʾān (45:36) ﴿So praise be to Allah, Lord of the heavens and earth, Lord of the worlds﴾ majority of Qurrāʾ read ‘Rabi’ with ‘kasrah’ under the ‘bāʾ’ of the three words ‘Rab’ due to being an adjective. Ibn Muḥayṣin read ‘Rabu’ with ‘dammah’ as it means ‘He is the ‘Rab’ (Lord). (Qirāʾah shādhah)

Qurʾān (45:37) ﴿True greatness﴾ ‘kibrīāʾ’ means ‘greatness’ ﴿in the heavens and the earth is rightfully His: He is the Mighty, the Wise﴾

Sūrat Al-ʾAḥqāf

It is a Sūrah which was revealed in Makkah. It is 2595 letters, 644 words, and 35 verses.

(2717) (Fabricated Ḥadīth) I heard Abū Jaʿfar Kāmil ibn Aḥmad Almufīd (may Allah's Mercy be granted to him) say, Abū ʿAmr Muḥammad ibn Jaʿfar ibn Muḥammad Alḥīriyy said, Ibrāhīm ibn Sharīk Alkūfī said, Aḥmad ibn ʿAbdillah ibn Yūnus said, Sallām ibn Sulaym said, Hārūn ibn Kathīr via Zayd ibn ʾAslam via his father via Abī ʾUmamah via ʾUbay ibn Kaʿb (may Allah be pleased with him) stated that the Messenger of Allah (PBUH) said: **"The one who recites Sūrat Al-ʾAḥqāf will receive a reward more than tenfold the amount of sand in the world. He will also have ten bad deeds removed as well as an elevation of ten ranks."** (1)

In the name of Allah, the Most-Merciful, the Mercy-Giver:

Qurʾān (46:1-4) ﴿Ḥā Mīm. This Scripture is sent down from Allah, the Almighty, the Wise. It was for a true purpose and a specific term that We created heaven and earth and everything in between, yet those who deny the truth ignore the warning they have been given. Say, 'Consider those'﴾ in the Muṣḥaf of ʿAbdullah (may Allah be pleased with him), it is read: 'ʾaraʾytukum' (Qirāʾah shādhah) ﴿you pray to other than Allah: show me which part of the earth they created or which share of the heavens they own; bring me a previous scripture﴾ which was revealed by Allah to you before this Qurʾān, which came with your claims ﴿or some vestige of divine knowledge﴾ majority of Qurrāʾ read 'ʾāthārah' with 'ʾalif'. There are different opinions about its meaning:

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(1) **{2717} The Assessment of reliability of the chain of transmitters:**
- The narration is very weak (da'if), the hadith is fabricated ; as it contains Sallam Ibn Salim: distracted (matruk), and Harūn Ibn Kathir, who was unknown.

The authentification of Hadith:
- It was mentioned before.

(2718) I heard ʿAbdullah ibn Ḥāmid Alwazzān say, Makkiyy ibn ʿAbdān said, ʿAbdullah ibn Hāshim said, Yaḥīā ibn Saʿīd via Sufyān via Ṣafwān ibn Sulaym via Abī Salamah via Ibn ʿAbbās (may Allah be pleased with him and his father) stated and may have stated that the Messenger of Allah (PBUH) said: **"'some vestige of divine knowledge' means 'writing'."** (1)

Maymūn ibn Mihrān, Abū Salamah ibn ʿAbdurraḥmān, and Qatādah said: "A special knowledge." Alḥassan said: "Hidden knowledge which can be uncovered and disseminated." Mujāhid said: "A narration which is attributed to their ancestors." ʿikrimah and Muqātil said: "A narration attributed to Prophets." Alquraẓiyy said: "The chain of narration."

The origin of the word is ' ʾathar' which means 'narration'. The first person is ' ʾathart', the 'maṣdar' is ' ʾathurah and ʾathārah'; the same morphological balance of 'shajāʿah' (bravery), 'jalādah' (strength and perseverance), and ṣalābah (robustness and solidness). The first person is also ' ʾāthir'. A narration is called ' ʾathar'.

Alʾaʿshā said: "You both argued about something… which was clear to the firsthand listener and the one who receives the news." Alkalbiyy said: "A remnant of knowledge." Alʾakhfash said: "Arabs say: 'This camel has remnants of ghee taken from the camel.'" The word ' ʾathārah' means remnants.

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(1) **{2718} The Assessment of reliability of the chain of transmitters:**

- Its transmitters are trustful, but the composer shiekh was not mentioned in invalidation or rectification, it is an authentic (Ṣaḥiḥ) hadith.
- **The authentification of Hadith:**
- Imam Aḥmad narrated it in his (Musnad) (p. 177) number: (1992), relying on Yaḥia Ibn Sa'id, in the same words, its narration is authentic (Ṣaḥiḥ).
- Aṭ-Ṭabarany narrated it in his (Intermediate Glossary) (1/90 number 269), and in his (grand Glossary) (9/170 number 10577) relying on Ṣafwan as a raised hadith in the words: "He (pbuh) was asked about the writing then he answered: "A remnant of knowledge."
- Al-Hakim narrated it in (Al-Mustadrik) 2/493 number (3694/831) the book of "Interpretation", the interpretation of Surat Al-Ahqaf, relying on Sufian, in the same words, raised (marfu') to Ibn Abbas, and he said: (It is an authentic (Ṣaḥiḥ) hadith, but the two shiekhs did not narrate it), and Az-Zahaby agreed with him.

Arrāʿī said: "The she-camel has put on some weight… added to a small amount of (ʾathārah) of fats. It ate the plants without any other camels around."

ʿAliyy ibn Abī Ṭālib (may Allah be pleased with him) read 'ʾw ʾatharah' with 'fatḥah' on the 'hamzah', 'sukūn' on the 'thāʾ' and without 'ʾalif'.

Assulamiyy and Alḥassan read it with 'fatḥah on the 'hamzah and thāʾ' without the letter (ʾalif). This means that it is a special knowledge and favor given to them.

ʿikrimah read it as 'ʾw mīrāth min ʿilm'.

﴿if what you say is true﴾

Qurʾān (46:5) ﴿Who could be more wrong﴾ 'ʾaḍl' means 'ʾajhal' (more ignorant) ﴿than a person who calls on those other than Allah, those who will not answer him till the Day of Resurrection, those who﴾ these are the idols ﴿are unaware of his prayers﴾ they cannot hear or understand. The inanimate idols were addressed as males in the third person, because the disbelievers considered the idols as worshiped deities; kings and princes who are served by others."

Qurʾān (46:6) ﴿those who, when all mankind is gathered, will become his enemies and disown his worship﴾ they deny connection and abandon relationship to them. This is an explanation of the verse: ﴿but now we disown them before You: they did not really serve us﴾.

Qurʾān (46:7-8) ﴿When Our revelations are recited to them in all their clarity, the disbelievers say of the Truth that has reached them, 'This is clearly sorcery, or they say, 'He has invented it himself.' Say [Prophet], 'If I have really invented it, there is nothing you can do to save me from Allah﴾ if He punished me for the so-called invention ﴿He knows best what you say amongst yourselves about it﴾ 'ṭufīḍūn' means 'takhūḍūn' (indulged in falsehood) ﴿He is sufficient as a witness between me and you; He is the Most Forgiving, the Most Merciful﴾

Qurʾān (46:9) ﴿Say, 'I am nothing new among Allah's messengers﴾ 'bidʿā' means 'badīʿā' (new) based on the morphological balance like 'niṣf and naṣīf'. 'I am not the first Messenger ever sent. Why are you denying my

Prophethood? Am I not like Prophets who came before me?'. The plural of 'bidʿ' is 'ʾabdāʿ'.

ʿAdiyy ibn Zayd said: "I am not a new to calamities that befall men… after generations which came after Mūsā and ʾAsʿad." The word 'bidʿ' means new.

﴿I do not know what will be done with me or you﴾ scholars had different opinions about the meaning of this verse and the rulings derived from it. Some stated that it means: 'I do not know what will be done with me or you in the Day of Judgment.' When this verse was revealed, the disbelievers showed so much happiness and said: "By the lāt and ʿuzā, we and the religion of Muḥammad have the same value in the sight of Allah. He is not better than us at all. Hadn't it been for his invention of the religion, the One who Has sent him would have told him about what will happen to him." Therefore, Allah, the Almighty revealed: ﴿so that Allah may forgive you your past and future sins﴾. This was a clarification of the meaning of the verse. The Prophet's companions (may Allah be pleased with them) said: "What an honor, O Messenger of Allah! We now know what will happen to you, but what about what will happen to us?", therefore, Allah, the Almighty revealed: ﴿so as to admit believing men and women into Gardens graced with flowing streams﴾ and the verse: ﴿Give the believers the good news that great bounty awaits them from Allah﴾. Allah, the Almighty clarified what will happen to the Prophet (PBUH) and the companions. This is the opinion of ʾAnas, Qatādah, Alḥassan, and ʿikrimah. (The narration is mentioned by Albaghawiyy, Ibn Aljawziyy, and Alqurṭubiyy)

(Many of the interpreters of the Qurʾān reached the conclusion that this verse isn't abrogated such as An-Naḥās, Makkī Alqaysiyy, and Alqurṭubiyy. They stated that the verse is a statement which cannot be abrogated in addition to that the Prophet (PBUH) knows that disbelievers who die without repentance will enter hellfire and believers who die without apostasy will enter Jannah.

(2719) I heard Alḥusayn ibn Muḥammad ibn Alḥusayn Addīnawariyy (may Allah's Mercy be granted to him) say, Aḥmad ibn Muḥammad ibn Isḥāq

Assuniyy said, Ismāʿīl ibn Dāwūd said, Hārūn ibn Saʿīd said, Ibn Wahb said, Yūnus ibn Yazīd via Ibn Shihāb said, Khārijah ibn Zayd ibn Thābit told ʾUm Alʿalāʾ (may Allah be pleased with her) a woman from Alʾanṣār who pledged allegiance (bāyaʿat) to the Messenger of Allah (PBUH) said: "We (Alʾanṣār) received Al-Muhājirīn at our homes by drawing lots (qurʿah). We got in our share ʿUthmān ibn Maẓʿūn. We made him stay with us in our house. Then he suffered from a disease which proved fatal when he died and was given a bath and was shrouded in his clothes, Allah's Messenger (PBUH) came so I said, 'May Allah be merciful to you, O Abū Assāʾib, I testify that Allah has honored you'. The Prophet (PBUH) said, 'How do you know that Allah has honored him?' I replied, 'O Allah's Messenger (PBUH)! Let my father be sacrificed for you! On whom else shall Allah bestow His honor?' The Prophet (PBUH) said, 'No doubt, death came to him. By Allah, I too wish him good, but by Allah, I do not know what Allah will do with me though I am Allah's Messenger (PBUH).' She said: 'By Allah, I never attested the piety of anyone after that.'" (1)

Some stated that the Prophet (PBUH) said that because he wasn't told about the forgiveness of his past and future sins yet. The verse stating his forgiveness was revealed about two years before his death at the time of Alḥudaybīah.

Ibn ʿAbbās (may Allah be pleased with him and his father) said: "When tribulation was extremely severe to the Prophet's companions, the Prophet saw himself in a dream when he was in Makkah; he saw a salty soil and raised palm trees which were in a land that would be the destination of Hijrah (immigration). When the Prophet's companions were in Makkah, they said to the Prophet (PBUH): 'When will this tribulation end? When will we travel to the land which you saw in the dream?'. The Prophet (PBUH) was silent and

(1) **{2719} The Assessment of reliability of the chain of transmitters:**
- Its transmitters are trustful.
- The athentification of Hadith:
- Imam Bukhary narrated it in (the Funeral book), chapter: participating in funerals (1243) from Ibn Shihab, in the same words.

Allah, the Almighty revealed: "I do not know what will be done with me or you", so he (PBUH) said: 'I do not know whether I would stay here or travel to the land which I saw in the dream'". (Tafsīr of Alwāḥidiyy and Alqurṭubiyy)

Some stated that the meaning is: 'I do not know what will be done with me or you and I do not know what will happen to me or you in this world.'

(2720) (Very weak chain of narration) I heard ʿUqayl ibn Muḥammad say, Almuʿāfā ibn Zakarīā said, Muḥammad ibn Jarīr said, Ibn Ḥumayd said, Yaḥīā Wāḍiḥ said, Abū Bakr Alhudhliyy via Alḥassan stated the meaning of 'I do not know what will be done with me or you' as follows: "Glory be to Allah! It cannot be about the hereafter. It is known that Prophet (Muḥammad) is in Jannah with other Messengers. The verse is about this world: 'Will they drive me out like Prophets who came before? Will I be killed like other Prophets who came before? I do not know if you will end up believing or disbelieving. I do not know if you will be punished by stones thrown from the sky or the earth will swallow you instead.'"

Then Allah, the Almighty revealed: ﴿It was He who sent His Messenger, with guidance and the religion of Truth, for him to show that it is above all [false] religion. Allah suffices as a witness﴾ this is clear that your religion will supersede other false religions. Then Allah revealed this verse about the nation of Prophet Muḥammad (PBUH): ﴿But Allah would not send them punishment while you [Prophet] are in their midst, nor would He punish them if they sought forgiveness﴾ Allah, the Almighty revealed what will happen to the Prophet (PBUH) and his nation. This is the opinion of Assudiyy and Athumāliyy. (1)

(1) **{2720} The Assessment of reliability of the chain of transmitters:**
- Its chain of transmitters is very weak (da'if); as it contains Muḥammad Ibn Ḥamid and Abu Bakr Al-Ḥazly.

The authentification of Hadith:
- An-Nahas narrated it in (the Abrogating and Abrogated) (p.628) from Abi Bakr Al-Hazly, in a brief version, and Aṭ-Ṭabary narrated it in his (Interpretation) 267-8, in the same words.

Aḍaḥāk said: "You do not know about your commands and prohibitions."

﴿I only follow what is revealed to me; I only warn plainly﴾

Qurʾān (46:10) ﴿Say, have you thought: what if this [Quran] really is from Allah and you reject it? What if one of the Children of Israel testifies to its similarity [to earlier scripture]﴾ Qatādah, Aḍaḥāk, and Ibn Zayd said: "This is ʿAbdullah ibn Salām (may Allah be pleased with him), he testified to the truth of the Prophethood of Muḥammad (PBUH). He believed in the message of Islam but the Jews were arrogant and rejected the truth."

(2721) I heard ʿAbdurraḥmān ibn Ibrāhīm ibn Muḥammad ibn Yaḥīā say, ʿAbdūs ibn Alḥusayn ibn Manṣūr said, Muḥammad ibn Idrīs Alḥanẓaliyy: (1)

(2722) I heard ʿAbdulllah ibn Ḥāmid say, Abū Jaʿfar Muḥammad ibn Muḥammad ibn ʿAbdulllah Albaghdādiyy said, Ismāʿīl ibn Isḥāq (both said), Muḥammad ibn ʿAbdulllah Alʾanṣāriyy said, Ḥumay Aṭawīl via Anas (may Allah be pleased with him) stated that ʿAbdulllah ibn Salām (may Allah be pleased with him) went to the Messenger of Allah (PBUH) when he just arrived to Madīnah. He asked: "What is the first sign of The Hour? What is the first food which the people of Paradise will eat? And why does a child look similar to his father or to his mother?". The Prophet (PBUH) replied, "Jibrīl has just now informed me of that." Ibn Salām said, "He (Jibrīl) is the enemy of the Jews amongst the angels".

The Prophet (PBUH) said, **"As for the first sign of The Hour, it will be a fire that will collect the people from the East to the West. As for the first meal which the people of Paradise will eat, it will be the edge of the fish-liver. As for the child, if the man's discharge proceeds the woman's discharge, the child becomes similar to the man, and if the woman's discharge proceeds the man's, then the child becomes similar to the woman."** On this, ʿAbdullah ibn Salām said, "I testify that None has the right to be worshipped except Allah, and that you are the Messenger

(1) **{2721} The Assessment of reliability of the chain of transmitters:**
- Its transmitters are trustful, except ʿAbdūs about whom I did not find invalidation or rectification, its narration is authentic (Ṣaḥiḥ), and Ḥamid stated its existance in Al-Bukhary narration.

of Allah." He added, "O Allah's Messenger (PBUH)! Jews invent such lies which make one astonished, so please ask them about me before they know about my conversion to Islam." The Jews came, and the Prophet (PBUH) said, **"What kind of man is ʿAbdullah ibn Salām among you?" They replied, "The best of us and the son of the best of us and the most superior among us, and the son of the most superior among us."** "The Prophet (PBUH) said, **"What would you think if ʿAbdullah ibn Salām embraced Islam?" They said, "May Allah protect him from that." Then ʿAbdullah came out to them and said, "I testify that None has the right to be worshipped except Allah and that Muḥammad is the Messenger of Allah!"** On this, the Jews said, "He is the most wicked among us and the son of the most wicked among us." And they degraded him. On this, he (ʿAbdullah ibn Salām) said, "It is this that I was afraid of, O Allah's Messenger (PBUH)." (1)

The evidence for this understanding is the following:

(2723) I heard ʿUqayl ibn Muḥammad say, Almuʿāfā said, Muḥammad ibn Jarīr said, Yūnus said, ʿAbdullah ibn Yūsuf Attinīsiyy said, Mālik ibn Anas narrated that Abī Annaḍr via ʿāmir ibn Saʿd ibn Abī Waqāṣ via his father stated that he never heard the Messenger of Allah (PBUH) declare that someone is one of the dwellers of Jannah while he was still alive except ʿAbdullah ibn Salām. He is the one who the following verse was revealed about: "one of the Children of Israel testifies to its similarity". (2)

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(1) **{2722} The Assessment of reliability of the chain of transmitters:**
- Its chain of transmitters are trustful, except its compiler, who was not mentioned in invalidation or rectification.

The authentification of Hadith:
- Imam Al-Bukhary narrated it in his book (The Virtues of Al_Anṣar) (3938) relying on Humaid in the same words.

(2) **{2723} The Assessment of reliability of the chain of transmitters:**
- The narration transmitters are trustful, except the compiler Shiekh about who was not mentioned in invalidation and rectificatin, and the hadith is authenic (Ṣaḥiḥ).

The authentification of Hadith:
- Imam Al-Bukhary narrated it in his book (The Virtues of Al_Anṣar), chapter: the virtues of Abdullah Ibn Sallam (May Allah be pleased with him) relying on Abdullah Ibn Yusuf, in the same words.

Others stated that he is Mūsā ibn ʿimrān (PBUH).

Ashaʿbiyy via Masrūq commented on this verse as follows: "By Allah, it wasn't revealed about ʿAbdullah ibn Salām because this Sūrah was revealed in Makkah while ʿAbdullah ibn Salām (may Allah be pleased with him) embraced Islam in Madīnah. This verse was a refutation of the disbelievers in the nation of Prophet Muḥammad. The Qurʾān was revealed like the Torah which Mūsā (PBUH) testified to its authenticity and Muḥammad (PBUH) testified to the authenticity of Alfurqān (Qurʾān). Both of them (Muḥammad and Mūsā) testified the truth about the scripture revealed to the other.

Others stated that he is Ibn Yamīn. Others said that he was one of the Prophets sent to the Children of Israel.

﴿and believes in it, and yet you are too proud to [do the same]? Allah certainly does not guide evildoers.﴾ Some semanticists specialized in the interpretation of the Qurʾān (Ahl Almaʿāniyy) stated that this verse has an ellipsis of the predicate, which means: "Say, have you thought: what if this Quran really is from Allah and you reject it? What if one of the Children of Israel testifies to its similarity [to earlier scripture] and believes in it, so who is the one who follows the truth and who follows falsehood?"

Qurʾān (46:11) ﴿Those who disbelieve﴾ the Jews ﴿say of the believers, if there were any good﴾ in the religion of Muḥammad ﴿they would not have believed in it before we did﴾ ʿAbdullah ibn Salām and his companions based on the opinion of most of the interpreters of Qurʾān.

Qatādah said: "It was revealed about some of the disbelievers of Quraysh. They said: 'if there were any good in Muḥammad's call, so and so would not have believed in it before we did'. Allah, the Almighty grants His Mercy to whoever He will."

Alkalbiyy said: "'Those who disbelieve say' those are the tribes of ʾAsad and Ghaṭafān 'of the believers' those are the tribes of Juhaynah and Muzaynah

- Imam Muslim narrated it in the book: (The Virtues), chapter: virtues of Abdullah Ibn Sallam(May Allah be pleased with him) (2483), relying on Malik, without his saying: "It was revealed about…).

‘If there were any good in this’ the message which Muḥammad came with ‘they would not have believed in it before we did’ those are the shepherds of camels and lowly people.”

﴿and, since they refuse to be guided by it﴾ to be guided like the believers by the Qurʾān ﴿they say, this is an ancient fabrication﴾ ancient fables (ʾasāṭīr).

Qurʾān (46:12) ﴿Yet the scripture of Moses was revealed before it﴾ before the Qurʾān ﴿as a guide﴾ to be followed ﴿and a mercy﴾ for those who believe in it and follow its teachings. ‘imāman and raḥmatan’ are ‘manṣūb’ because they are circumstantial adverbs (Ḥāl) based on the narration attributed to Alkisāʾiyy. Abū ʿUbaydah said: “There is brevity in the verse: ‘We have revealed and sent down it as a guide and mercy’”.

Alʾakhfash said: “They are ‘manṣūb’ due to ‘qaṭʿ’ (detachment). ‘The scripture of Mūsā’ is a definite based on possessive construction (iḍāfah). The indefinite word becomes definite if it is repeated, added to definite article ‘ʾal’, or used in a possessive construction form.”

﴿and this is a scripture confirming it in the Arabic language﴾ ‘lisānā’ is ‘manṣūb’ because it is a circumstantial adverb (Ḥāl). Others stated that there is brevity: ‘I specify ‘lisānā’ (language)’. Others stated that it means: ‘‘bilisān’ (in a language)’. ﴿to warn﴾ ‘litundhir’ with the letter ‘tāʾ’ based on the Qirāʾah of Madīnah and Levant except Alyazīdiyy, Yaʿqūb, and Ayūb. This was the choice of Abū ʿUbayd and Abū Ḥātim as Allah addresses the Prophet (PBUH) in the second person. The rest of the Qurrāʾ read ‘liyundhir’ with the letter ‘yāʾ’ in the third person. Others stated that the word ‘liyundhir’ is referring to Qurʾān.

﴿who do evil﴾ to themselves by disbelief and sins ﴿and bring good news for those who do good﴾ ‘bushrā’ has two different Arabic diacritics ‘tashkīl’. It is ‘marfūʿ’ by means of conjunction to the word ‘kitāb’ (scripture) which means: ‘and this is a scripture confirming it and brings good news’. It can also be ‘manṣūb’, which means: ‘to warn those who do evil and bring good news for those who do good’ (the word bushrā means the verb ‘tubashir’ in this context). Therefore, the word ‘bushrā’ becomes ‘manṣūb’ as if it was the verb

‘tubashir’. Arabs say: ‘I came to visit you as an honor and right’, which means: ‘I came to visit, honor, and offer my duty to you.’ The words ‘karāmah and qaḍāʾ’ are ‘manṣūb’ by means of an ellipsis of a verb.

Qurʾān (46:13-15) ﴿For those who say, ‘Our lord is Allah,’ and then follow the straight path there is no fear, nor shall they grieve. they are the people of Paradise, there to remain as a reward for what they were doing. We have commanded man to be good to his parents﴾ ‘ḥusnā’ is with ‘dammah’ on the ‘ḥāʾ’ based on the Qirāʾah of the vast majority of Qurrāʾ without ‘ʾalif’ before it. The people of Kūfah read ‘iḥsānā’, which is the Qiraʾah of Ibn ʿAbbās (may Allah be pleased with him and his father) ﴿his mother struggled to carry him﴾ ‘kurh’ means great effort and struggle. The people of Kūfah and Ibn Dhakwān read it with ‘dammah’ on the ‘kāf’ on both words ‘kurhā’ ﴿and struggled to give birth to him- his bearing and weaning﴾ ‘fiṣāl’ means weaning. Alḥassan and Yaʿqūb read ‘faṣlu’ without ‘ʾalif’ ﴿took a full thirty months﴾ the interpreters stated that pregnancy takes six months and breastfeeding takes 24 months. Ibn Isḥāq said: “Pregnancy takes 9 months and breastfeeding takes 21 months.”

﴿When he has grown to manhood﴾ ‘ʾashud’ means the peak of strength, height, youth, and maturity. This is the age between 18 and 40 ﴿and reached the age of forty﴾ Assudiyy and Aḍaḥāk said: “This verse was revealed about Saʿd ibn Abī Waqāṣ (may Allah be pleased with him).” The story was covered before.

Others stated that it was revealed about Abū Bakr As-Ṣidīq and his father Abī Quḥāfah, ʿUthmān ibn ʿāmir ibn ʿAmr as well as his mother ʾUm Alkhayr bint Ṣakhr ibn ʿAmr ibn ʿāmir. When Abū Bakr (may Allah be pleased with him) reached the age of forty, he believed in the Prophet (PBUH) and said to His Master: **“I turn to You; I am one of those who devote themselves to You”.**

(2724) (Weak chain of narration) I heard ibn Fanjuwaīh say, Ibn Shanbah said, Isḥāq ibn Ṣadaqah said, ʿAbdullah ibn Hāshim via Sayf ibn ʿUmar via ʿAṭīah via Abī Ayūb via ʿAliyy (may Allah be pleased with him) commented on the occasion of the revelation of the verse: “We have commanded man to be good to

his parents" as follows: "It was revealed about Abū Bakr (may Allah be pleased with him). He is the only one among the Prophet's companions of the Muhājirīn who had his both parents embrace Islam. He was commanded by Allah to be good to his parents, so he devoted himself to that for the rest of their lives." (1)

﴿he [may] say, Lord, help me!﴾ 'ʾawziʿniyy' means 'inspire me and let me get attached to' ﴿to be truly grateful for Your favors to me and to my parents; help me to do good work that pleases You; make my offspring good﴾ make my offspring righteous believers. Some stated that Allah, the Almighty accepted Abū Bakr's prayers by guiding his children to Islam. At that time, he was the only Muslim who embraced Islam along with his parents as well as his male and female children (may Allah be pleased with all of them).

﴿I turn to You; I am one of those who devote themselves to You.﴾

Qurʾān (46:16) ﴿We accept from such people the best﴾

Ḥafṣ, Ḥamzah, and Alkisāʾiyy read 'nataqabal' and 'natajāwaz' with 'nūn' and 'ʾaḥsan' is 'manṣūb'.

﴿of what they do﴾ their good deeds which Allah Will reward them for ﴿and We overlook their bad deeds﴾ Allah Will not punish them for their sins ﴿They will be among the people of Paradise﴾ 'fī' (in) means 'maʿ' (with) the people of Paradise ﴿the true promise that has been given to them﴾ this is equivalent to the verse: ﴿Allah has promised the believers, both men and women, Gardens).

Qurʾān (46:17) ﴿But some say to their parents﴾ when they call him to belief in Allah, the resurrection, as well as reward and punishment ﴿ugh﴾ 'ʾuff' is a used to express unsatisfaction ﴿Are you really warning me﴾ 'ʾataʿidaninī' is the Qirāʾah of most Qurrāʾ with two light 'nūn' letters.

(1) **{2724} The Assessment reliabillity of the chain of transmitters:**
- It is a weak (da'if)hadith; as it has Ishaq Ibn Ṣadaqah and Saif Al-Barjamy (weak narrators) in its chain.
- **The authentification of Hadith:** The compiler only narrated it on the authority of 'Ali (May Allah be pleased with him). Al-Waḥdy narrated it in (the Mediator) "Al-Wasiṭ" 4/107, Al-Baghawy narrated it in his (Interpretion) 7/257, Al-Qurṭuby stated it in (the Collector of Qur'an Rules) 16/194, and Ibn 'Adil narrated it in (Al-llubab) 13/395.

Hishām narrated that the people of Levant read it with one 'mushadad' letter 'nūn': ''ataʿidannī' ﴿that I shall be raised alive﴾ from my grave after decomposition and annihilation ﴿when so many generations have already passed and gone before me?﴾ 'khalat' means 'passed'. He means that no one has been resurrected of these previous generations. Alḥassan, Alʾaʿmash, and Abū Maʿmar read ''ukhraj' with 'fatḥah' on ''alif' and 'dammah' on 'rā'' ﴿His parents implore Allah for help; they say, alas for you! Believe! Allah's promise is true but still he replies, these are nothing but ancient fables.﴾

Ibn ʿAbbās (may Allah be pleased with him and his father), Abū Alʿālīah, Assudiyy, and Mujāhid said: "It was revealed about ʿAbdullah (ibn Abī Bakr)."

Others stated that it is ʿAbdurraḥmān ibn Abī Bakr As-Ṣidīq (may Allah be pleased with him). His parents called and urged him to embrace and believe in Islam. He replied: "Bring ʿAbdullah ibn Judʿān, ʿāmir ibn Kaʿb, and the chieftains of Quraysh back to life to ask them about what happened to them."

Muḥammad ibn Zīād said: "Muʿāwīah (may Allah be pleased with him) wrote a letter to Marwān to receive the pledge of allegiance to Yazīd so ʿAbdurraḥmān ibn Abī Bakr (may Allah be pleased with him and his father) said: 'Do you want the system of ruling to be like the Romans (by inheritance)? Do you approve of receiving the pledge of allegiance to your sons?'"

Marwān said: "This is the one who Allah, the Almighty says about: "But some say to their parents, ugh (ʾuff)?". ʿĀʾishah (may Allah be pleased with her) was angry when she heard about that and said: "By Allah, he is not the one! I know who the verse was revealed about. But Allah cursed you along with your father when you were still unborn. You are one of those who Allah cursed." (1)

(1) It was narrated by An-Nassa'y in (The Grand Sunnan), the interpretation book, chapter: Surah Ad-Dukhan (6/458/number: 11491) on the authority of Muḥammad Ibn Zyad, in the same words, and by Al-Hakim in (Al-Mustadrik), the book of the temptation and epics 4/528 number: (8483/ 191), saying: "This Hadith would be authentic (Ṣaḥiḥ) if the two Shiekhs (Bukhary and Muslim) narrated it, but they did not. Az-Zahaby said in the brief: "the hadith has disconnection; as Muḥammad did not hear from 'Aishah.

Qurʾān (46:18) ﴿The verdict has been passed on such people﴾ they deserve inevitable punishment. Those are the ones who the disbelieving son wanted his parents to bring up back to life again; they deserve inevitable punishment because of the Divine Verdict which has been passed on them. They are the previous generations which the disbelieving son asked for their resurrection. According to Alqurṭubiyy, the son of Abī Bakr embraced Islam and became a sincere believer because Allah accepted his father's prayer: "make my offspring good".

Alḥassan and Qatādah said: "This verse is a general verdict about disbelieving and rebellious people who dishonor their parents."

﴿along with all the communities﴾ 'fī' (in) means 'maʿ' (with) ﴿that went before them, jinn and human: they are lost﴾.

Qurʾān (46:19) ﴿Everyone﴾ every individual in the two groups of the believers and disbelievers ﴿will be ranked according to their deeds﴾ 'darajāt' means 'ranks and levels' with Allah in the Day of Judgment. Ibn Zayd said: "The ranks of the people of hellfire are downward while the ranks of the people of Jannah are upward."

﴿and Allah will repay them in full﴾ Makkiyy, Baṣriyy, ʿāṣim, and hishām read 'lyūafīahum' with 'yāʾ' and the rest read 'lanūafīahum' with 'nūn' ﴿for what they have done: they will not be wronged﴾.

Qurʾān (46:20) ﴿On the Day when those who deny the truth are brought before the Fire﴾ so they will be told ﴿it will be said to them, you squandered the good things you were given in your earthly life, you took your fill of pleasure there﴾ Abū Jaʿfar, Ibn kathīr, and Yaʿqūb read 'ʾdhhabtum' as a question. The people of Levant read it differently; Ibn Dhakwān read it with two clearly pronounced 'hamzah' while Hishām read it with one elongated (mamdūdah) 'hamzah'. Others read it as a statement. Both of them are two eloquent dialects because Arabs use questions for the purpose of reproach and sometimes, they use the statement to pose a rhetorical question to reproach the addressed person. The Arabs say: "ʾdhahabt" and they also say: "dhahabt"

without the ‘ʾalif’ used for inquiry ﴿so on this Day a punishment of shame is yours: you were arrogant on earth without any right, and exceeded all limits.﴾

(2725) (very weak narration) Alḥusayn ibn Muḥammad ibn Alḥusayn said, ʿAbdullah ibn Ibrāhīm ibn ʿAliyy ibn ʿAbdullah said, Muḥammad ibn Aḥmad ibn Ibrāhim Alkarābīsiyy said, Ḥumayd ibn Arrabīʿ said, Abū Maʿmar said, ʿAbd Al-Wārith said, Muḥammad ibn Juḥādah via Ḥumayd Ashāmiyy via Sulaymān via Thawbān (may Allah be pleased with him)- the freed slave of the Messenger of Allah (PBUH) said: “When Allah’s messenger went on a journey, he used to meet one of the member of his family before travelling. The first one he saw when he came back from his journey was Fāṭimah (may Allah be pleased with her). When he returned from one of the expeditions, he visited her (Fāṭimah) and found that she had hung up a hair-cloth at her door and adorned Alḥassan and Alḥusayn with silver bracelets, so he did not enter. Thinking that he had been prevented from entering by what he had seen she tore down the cloth, unfastened the bracelets from the boys and cut them off. They went weeping to Allah’s messenger, and when he had taken them from them, he (PBUH) said, “Take this to so and so’s family in Madīnah, Thawbān. Buy a necklace made of ‘ʿaṣab’ (cotton or wool) for Fāṭimah, and two bracelets made of ‘ʿāj’ (tortoise-shell) as these are my family and I do not like that they enjoy their good things in the present life.” (1)

(2726) I heard ʿUqayl say, Almuʿāfā said, Muḥammad ibn Jarīr said, Bishr said, Yazīd said, Saʿīd via Qatādah said, a friend of his via Abī hurayrah (may

(1) **{2725} The Assessment of reliability of the chain of transmitters:**

- It is a very weak (da’if) hadith; as its chain contains Ḥamid Ibn Ar-Rabi’, who was not mentioned, Ḥamid Ash-Shamy, an unknown narrator, and Sulaiman, who was a weak (da’if) narrator, and it also contains some narrators whom were not mentiond in biographies.

The authentification of Hadith:

- Abū Dāwūd narrated it in his (Sunnan) (p.626) number: (4213), book: Walking, chapter: What was said about getting benefit of ivory ‘ʿāj’, relying on ‘Abdel Warith Ibn Sa’id, in the same words.
- Imam Aḥmad Ibn Ḥanbal narrated it in his (Musnad) (p.1638) number (22721) (22363) relying on Muḥammad Ibn Juḥadah, in the same words.

Allah be pleased with him) said: "Our food with the Messenger of Allah (PBUH) was only Alʾswadān (dates and water) [Literally, the two black things]. By Allah, we never knew about the taste of the wheat (ḥinṭah) which you eat." (1)

(2727) The same chain of narration to Qatādah via Abī Burdah ibn ʿAbdillah ibn Qays Alʾashʿariyy via his father said: "My son, if you had seen us while we were with the Messenger of Allah (PBUH) and the rain had fallen on us, you would have thought that our smell was the smell of the sheep. Our clothes were made of wool." (2)

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(1) **{2726} The Assessment of reliability of the chain of transmitters:**

- The compiler of chain of transmitters was not mentioned in invalidation or rectification, Al-Haithamy said in (the Collector of the appendages 10/ 577: "It was narrated by Aḥmad, and its narrators are the narrators of the authentic (Ṣaḥiḥ) hadiths.

The authentification of Hadith:

- It was narrated by Aṭ-Ṭabary in his (interpretation) 21/ 26.
- Imam Aḥmad narrated it in his (Musnad) (p.611) number (8638) (8653) relying on Qutadah, on the authority of Al-Ḥasan, on the authority of Abi Hurairah, but it has the addition part: "And our dress with the Messenger of Allah (pbuh) was "An-Nemar"which means Arabic "cloak", but he narrated it in brief words in his (Musnad) (7949) (7962).And Ibn Ḥayan narrated it in his (Ṣaḥiḥ), chapter: Poverty, continence and satisfication (2/ 458/ number: 683), and in the book: prohibition and permitting, chapter: the kidding and laughter, (13/121/5805) relying on Dāwūd Ibn Frahij, on the authority of Abi Hurairah (May Allah be pleased with him).

(2) **{2727} The Assessment of reliability of the chain of transmitters:**

- Its narraors are reliable, except Beshr Ibn Mu'az Saduq, and the compiler Shiekh who was not mentioned in invalidation or rectification, the hadith is authentic (Ṣaḥiḥ), as mentioned before.

The authentification of Hadith:

- It was narrated by Imam ʾAḥmad in his (Musnad) (p.1430) number: (19996) (19758), by Al-Buhiqy in his (Sunnan) (2/419/ number: 3987), book: The Prayer, chapter: what we pray on which made of wool, both of them relying on Sa'id, in the same words.
- Imam ʾAḥmad narrated it (p. 1430) number: (19997) (19759), Abū Dāwūd narrated it in his (Sunnan) (603/number: 4033), the book of "clothes", chapter: wearing wool and hair clothes, Al-Albany said it is authentic (Ṣaḥiḥ), At-Termidy narrated it in the book: the Resurrection and Righteousness from the Messenger of Allah (p.559/ number: 2479), Al-Bazzar narrated it in his (Musnad) (8/128/ number: 3135), Abū Ya'ly narrated it in his (Musnad) (13/200/7266), Ar-Ruiany narrated it in his (Musnad) (8/128/number: 455), Al-Hakim stated it in (Al-Mustadrik) 4/208 number: (7388/35), the book of clothes, saying: "This is an authentic (Ṣaḥiḥ) hadith if the two Shiekhs narrted it", and Az-Zahaby stated, in the brief,: (If the two Shiekhs

(2728) The same chain of narration to Qatādah who said: "It was narrated to us that ʿUmar ibn Alkhaṭāb (may Allah be pleased with him) used to say: 'I could've had the best food and the softest clothes among you but I want to save my good things (for the hereafter).'"

It was narrated to us that when he came to Levant, they cooked food which he has never seen something like it before so he said: "Is this food for us? What will be the share of the poor Muslims who passed away without eating their fill of the bread made of barley?". Khālid ibn Alwalīd said: "They have Jannah." The eyes of ʿUmar (may Allah be pleased with him) were filled with tears and said: "If our share is the fleeting provision of this world while they have received the blessings in Jannah, then the difference of ranks is so wide between us."

It was narrated to us that the Messenger of Allah (PBUH) came to ʾAhl As-Ṣufah while they were in a gathering of poor Muslim people who were patching their garments by removing the worn-out parts because they couldn't find anything to patch their garments with. He (PBUH) said: "Are you now better or when you keep putting on new apparels and possess a cover on your homes like the cover of Kaʿbah (in Jannah)?", they replied: "On that day, we are better", The Prophet (PBUH) said**: "On this day, you are better."** (1)

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narrated it), all of them relying on Abū 'Owanah on the authority of Qutadah, in the same words.

- Aṭ-Ṭabary narrated it in (The Mediator) (2/268/number: 1946), and in (The Grand) (20/176/ number: 1591), Al-Hakim narrated it in (Al-Mustadrik) 4/208 number (36/ 7389) the book of clothes, and AzZahaby did not mention it (The Brief), all of them relying on Abū Sallamah, on the authority of Qutadah, in the same words, and there was an addition: (and our food was the two black things: water and dates).
- Ibn Abi Shiebah narrated it in his (compiler) 8/224, Ibn Majah narrated it in his (Sunnan) (p. 595) number: (3562) book: the clothes, chapter: wearing woolen clothes, and Al-baihaqy narrated it in (Faith Branches) 5/153 number: (6159), humbility in clothes, all of them relying on Shaiban on the authority of Qutadah, in the same words.

(1) **{2728} The Assessment of reliability of the chain of transmitters:**

- It was mentioned in the previous hadith.
- **The authentification of Hadith:** Omar's narration was stated by 'Abdel Raziq inhis (Interpretation) 2/217 on the authority of Qutadah from his saying: "I could've had" till his saying: "my good things", by Aṭ-Ṭabary in his (Interpretation) 21/26, and

[40] (2729) I heard Alḥusayn ibn Muḥammad ibn Fanjuwaīh (may Allah's Mercy be granted to him) say, Muḥammad ibn Aḥmad ibn Naṣrawīh said, Abū Alʿabbās Aḥmad ibn Mūsā Aljūhariyy said, ʿAliyy ibn Sahl Arramliyy said, Alwalīd ibn Muslim said, Marzūq ibn Abī Alhudhayl said, Azzuhriyy said, ʿUbayd Allah ibn ʿAbdillah via Ibn ʿAbbās (may Allah be pleased with him and his father) via ʿUmar ibn Alkhaṭāb (may Allah be pleased with him) said to Ibn ʿAbbās that he came to the Prophet (PBUH) when he isolated himself from his wives as he was on a bed that was merely a reed mat. The material of the bed caused a mark to the Prophet's body. He had a pillow under his head made of skin stuffed with fiber. ʿUmar (may Allah be pleased with him said: "I looked around the room and by Allah, I never saw something of quality except skin that was disorderly and it had strong bad odor. I cried and said: "O Messenger of Allah, you are the Messenger of Allah and the most of Allah's creatures, while Khosrow and Caesar have abundance of silk and brocade (dībāj)". The Messenger of Allah (PBUH) sat up straight and said: 'Are you in doubt, son of Alkhaṭāb ? They are people whose good things have been hastened for them in this world.'" (1)

As-Siuṭy narrated it in (The Pearls) 6/12, attributing it to 'Abdullah Ibn Ḥamid. The Ḥadith is raised (marfu') and narrated by Imam Aḥmad in (Az-Zuhd) (p. 25/26), by Aṭ-Ṭabary in his (Interpretation) 21/26 on the authority of Qutadah, in the same words,and by Al-Hakim in (Al-Mustadrik) 3/16 saying: "the hadith is authentic (Ṣaḥiḥ), while it was not narrated by the two Shiekhs", and by Al-Baihaqy narrated it in (As-Sunnan) 445/2 the book: the Prayer,, chapter: the muslim who passed his night in Masjid, both of them were detailed relying on the narration of Ṭalḥah.

(1) {2729} The Assesssment of reliability of the chain of transmitters:
- Its chain of narrators is weak (da'if); as it contains Al-Walid Ibn Muslim who was a mudalliss narrator (concealing defects or weakness in the chain of transmission), and Marzuq Ibn Abi Al-hazil, who was layyn (semi weak) in narration, and it contains also some narrators whom I did not find. The hadith is authentic (Ṣaḥiḥ).

The authentification of Hadith:
- Al-Bukhary narrated it in the book: (the Injustice), ghapter: the room and the shinning balcony (2/ 1260/ number: 2468), and Imam Muslim narrated it in his (Ṣaḥiḥ) 2/1160/ number: 34/ 1478, the book of divorce, both of them relying on Az-Zuhry, in the same detailed words.

(2730) I heard Ibn Fanjuwaīh say, Ibn Shanbah said, Alfirīābiyy said, Abū ʾUmayah Alwāsiṭiyy said, Yazīd ibn Hārūn said, Mubārak ibn Fuḍālah said, Alḥassan said, Ḥafṣ ibn Abī Alʿāṣ said: "I was eating lunch with ʿUmar ibn Alkhaṭāb (may Allah be pleased with him) which was a meal that had bread, oil, vinegar, cheese, milk, dried meat and the smallest amount was soft meat." He used to say: 'Do not sift flour, it should all be considered food.' He ate small slices of rough bread. He kept on eating and said: 'Eat!', but we kept on apologizing so he said: 'Why don't you eat?', I said: "By Allah, we do not eat that O Commander of the Faithful (ʾAmīr Almūʾminīn). We will come back to a softer and much tastier food than this." He said: 'Don't you know O Ibn Abī Alʿāṣ that I get my flour sifted by a piece of cloth to produce a large amount of bread? Don't you know that I get a fat female goat that is less than one year (ʿanāq') then I shave its wool to be roasted and doesn't lose much of its size? Don't you know that I take one or two Ṣāʿ (one Ṣāʿ equals 0.79 grams) of raisins then I place them in a drinking vessel to be added to water and leave it one night to become red like the blood of deer?'. I said: "By Allah, O Commander of the Faithful, this is not the description of living normally!". ʿUmar said: 'Yes, by Allah, the One who Has no partners, hadn't it been for fear of losing some of my good deeds in the Day of Judgment, I would have lived like all of you. But I heard Allah, the Almighty say: "You squandered the good things you were given in your earthly life, you took your fill of pleasure there". (1)

(2731) (Weak narration) I heard Ibn Fanjuwaīh say, ʿAbdullah ibn Yūsuf said, ʿAbdullah ibn Muḥammad ibn ʿAbd Alʿazīz said, Muḥammad ibn Bakkār ibn Arrayān said, Abū Maʿshar via Muḥammad ibn Qays via Jābir

(1) **{2730} The Assessment of reliability of the chain of transmitters:**
- Its narrators are trustful, except Mubarak Ibn Faḍalah, who was mudalliss, and it has some narrators about whom I did not find any invalidation or rectification such as Ibn Shanabah. Ibn Hajar said in (Al-Iṣabah) 1/342: "Al-Blazry narrated that Ḥafṣ in (Ansab Al-Ashraf) 3/396 (The origins of the sons of 'Uday Ibn Ka'b), Abu Qassim Ash-Shaf'y stated it in (the History of Demashq) 14/ 415, and Ibn 'Assaker narrated it in (the History of Dimashq) 14/415. All of them relying Ḥamid Ibn Helal, and As-Siuṭy attributed it to 'Abdel Ḥamead in (the Pearls) 6/12.

ibn ʿAbdillah (may Allah be pleased with him and his father) said: "My wife wanted to eat meat so I went to buy some meat then I passed by ʿUmar ibn Alkhaṭāb (may Allah be pleased with him) who said: 'What is this, Jābir?', I said: "My wife wanted to eat meat so I went to buy some meat with one Dirham", he replied: 'Is it the case that you buy whatever you desire eating? Aren't you afraid of becoming one of those addressed by the verse: "You squandered the good things you were given in your earthly life"? (1)

(2732) I heard Ibn Fanjuwaīh (may Allah's Mercy be granted to him) say, Muḥammad ibn Alḥassan ibn Bishr said, Ibn Abī Alkhaṣīb said, Aḥmad ibn Muḥammad ibn Abī Mūsā said, Aḥmad ibn Abī Alḥawāriyy said, ʿAbdullah ibn Maymūn ibn ʿayāsh said, Wahīb ibn Alward said: "The son of Adam only needs bread; whatever exceeds this food is merely a desire (shahwah)", I (ʿAbdullah ibn Maymūn) discussed this with Abā Sulaymān who said: 'He is correct; the pursuit of extra bread and salt is a desire (shahwah).'" (2)

Qurʾān (46:21) ﴿Mention [Hūd] of the tribe of ʿād: he warned his people in Alʾaḥqāf﴾ Ibn ʿAbbās (may Allah be pleased with him and his father) said: "Alʾaḥqāf is a valley between ʿUmān and Maharah (in Yemen)." (3)

Muqātil said: "The homes of ʿād are in Yemen in Ḥaḍramūt in a place

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(1) **{2731} The Assessment of reliability of the chain of transmitters:**
- Its chain of transmitters is weak (da'if); as it contains the weak narrator Nujaih 'Abdel Rahman, and incomplete narration of Muḥammad Ibn Qaiss.

The authentification of Hadith:
- It was narrated by Imam Aḥmad in (Az-Zuhd) (p.153) relying on Jabir (May Allah be pleased with him), and by Al-Waḥdy in (the Intermediator) 4/111, relying on Jabir (May Allah be pleased with him).

(2) **{2732} The Assessment of reliability of the chain of transmitters:**
- Its chain of narrators contains some unknown narrators.

The authentification of Hadith:
- Ibn Abi Ad-Donia narrated it in the book: (Hunger), (p.232), Ibn 'Assāker narrated it in (the History of Dimashq) 33/256, both of them from ʾAḥmad Ibn Abi Al-Ḥawary, in the same words, and Abu Na'īm narrated it in (Heliat Al-Awliā')8/148, from Ibn Abi Al-Ḥawary, in the same words.

(3) See: (Aṭ-Ṭabary Interpretation) 22/26, (the Signs of Revealing) by Al-Baghawy 7/262, and (The Interpretation of An-Nasfy) 3/315.

called Maharah which are places known for camels. Arabs say: 'Camels from Maharah (jamāl Maharīah or Mahārī)'. They used to have giant portable camps in spring. When the pillars of camps started shaking, they went back to their homes. Their tribe was called ʾiram.

Aḍaḥāk said: "Alʾaḥqāf is a mountain in Levant." Mujāhid said: "It is a land of 'Ḥisamī' (a land in the desert which has very tall mountains)".

Qatādah said: "We were told that ʿād used to live in Yemen in Ahl Raml. They were dwelling in a place next to the sea in a land which was called 'Ashiḥr'"

Ibn Zayd said: "Any sand dunes which resemble a mountain but doesn't reach the height of one."

Alkalbiyy said: "Alʾaḥqāf is the traces of flood which remained on a mountain after the drought." Alhalīl said: "It is great sand dunes." Alkisāʾiyy said: "It is sand shaped like a circle. The singular form of it is 'ḥiqf and ḥiqāf' like 'dibgh and dibāgh' as well as 'libs and libās'."

It was said that 'ḥiqāf' is the plural of ḥiqf and Alʾaḥqāf is the plural of the plural. 'Ḥiqf and ʾaḥqāf' like 'shibr and ʾashbār'. Alʾaʿshā said: "He stayed next to Calligonum plants and sand dunes which surrounded him… and strong, fast, and cold wind (kharīq) caused sadness on all faces."

He also said: "A piece of land which had twisted sand dunes." The poet used the words 'ḥiqf and Ḥiqāf'.

Ḥaqfʾaḥqaf means circular sand dunes.

Alʿajjāj said: "He stayed next to Calligonum plants and sand dunes which were circular… the verb of 'ḥiqf' is 'ʾaḥqawqaf'.

Rūʾiah ibn Alʿajjāj (Arrājiz) said: "The crescent was clearer until it became circular 'ʾaḥqawqaf'."

﴿other warners have come and gone both before and after him﴾ 'khalat' means 'have come and gone'. 'bayn yadayh' means 'before' Hūd (PBUH) and 'min khalfih' means 'after' Hūd (PBUH). It is 'min baʿdih' in the Qirāʾah of

ʿAbdullah (may Allah be pleased with him) ﴿Worship no one but Allah: I fear for you, that you will be punished on a terrible Day﴾.

Qurʾān (46:22) ﴿but they said, have you come to turn us away﴾ 'taʾfikinā' means 'turn us away' ﴿from our gods? Bring down what you threaten us with﴾ punishment ﴿if what you say is true﴾.

Qurʾān (46:23) ﴿He said, only Allah knows when it will come﴾ the punishment. Allah is the only one in control of this punishment while the Messenger of Allah (PBUH) just conveys the Message ﴿I simply convey to you the message I am sent with but I can see you are an insolent people﴾.

Qurʾān (46:24) ﴿When they saw﴾ the punishment ﴿a cloud approaching their valley﴾ ''āriḍā' is 'manṣūb' because it is a circumstantial adverb 'ḥāl' or due to ellipses of the verb 'saw'. ''āriḍā' is the clouds; they are called that because they appear in the midst of the sky. Mujāhid said: "The clouds appeared in the middle of the sky above the valley." Alʾaʿshā said: "You saw a cloud ''āriḍā' which I kept glancing at… that was like lightening which had flames on its borders."

Interpreters of the Qurʾān said: "Allah, the Almighty commanded a black cloud which was chosen by Qayl ibn ʿAthr, the chieftain of ʿād. The cloud got out to them from one of their valleys which was called 'almughīth' (the savior). They had no rain for many days so when they saw a cloud approaching their valley, they rejoiced and said: ﴿This cloud will give us rain!﴾ but Allah says: ﴿No indeed! It is what you wanted to hasten: a storm-wind bearing a painful punishment﴾.'"

The wind carried away the pavilions and the sedans over camels which were lifted up to the sky until they looked like grasshoppers.

(2733) (Very weak narration) I heard Ibn Fanjuwaīh (may Allah's Mercy be granted to him) say, Ibn Shanbah said, ʿUbayd Allah ibn Aḥmad ibn Manṣūr Alkisāʾiyy said, Alḥārith ibn ʿAbdillah said, Hushaym via Jūaybir said, Abū Dāwūd Alʾaʿmā via Ibn ʿAbbās (may Allah be pleased with him and his father) interpreted the verse: "When they saw a cloud approaching their valley" as follows: "When the cloud closely approached them, they extended their hands upward but they

noticed that it is a punishment when they saw the wind carrying men and cattle up towards the sky like feathers. They were bombarded by sand for seven consecutive nights and eight consecutive days while they were howling in agony. Then Allah, the Almighty commanded the wind to remove the sand above them and then throw them to the sea. This is the meaning of the verse: "which will destroy everything by its Lord's command"; it destroyed men and wealth of ʿād." (1)

Qurʾān (46:25) ﴿which will destroy everything by its Lord's command﴾ ʿʾmr' means 'permission'.

(The chain of narration is weak but the Ḥadīth is authentic) I heard Ibn Fanjuwaīh (may Allah's Mercy be granted to him) say, ʿUmar ibn Alkhaṭāb said, ʿAbdullah ibn Alfaḍl said, Abū Hishām said, Ḥafṣ via Ibn Jurayj via ʿaṭāʾ via ʿĀʾishah (may Allah be pleased with her) said: "When the Prophet (PBUH) would see the wind he would be afraid and say: 'O Allah, indeed, I ask You for its good and the good of what it has been sent with. And I seek refuge in You from its evil and the evil of what it has been sent with'. And if he (PBUH) saw a cloud in the sky, he would get up and sit down and walk back and forth and the color of his face would change. When we ask the Messenger of Allah (PBUH) about the reason for this change of color of the Prophet's face, he would answer: 'I fear that it may be like what happened to the people of ʿād who said: "this cloud will give us rain"'." (2)

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(1) **{2733} The Assessment of reliability of the chain of transmitters:**
- Its chain of transmitters is very weak (da'if); due to the existence of Jubair, Abū Dāwūd, and Hashim, the Muudalliss narrator who did not assert hearing the hadith.

The authentification of Hadith:
- It was narrated by Ibn Abi Ad-Donia in his book: (the Rain, Thunder and Lightening) (p.138) number (133), and by Abu Ash-Shiekh in (the Greatness) 4/1332 number: (83438) (38), both of them relying on Jubair, in the same words.

(2) **{2734} The Assessment of reliability of the chain of transmitters:**
- The chain of transmitters of the compiler is very weak (da'if); as it contains Abdullah Ibn Al-Faḍl, Abu Hishām Ar-Rifa'y as well as 'Omar Ibn Al-Khatāb Al- 'Anbary whose invalidation was not clear, but the hadith is authentic (Ṣaḥiḥ).

The authentification of Hadith:
- Muslim narrated it in his (Ṣaḥiḥ) 2/616, number (899), the book of (Istisqā'), chapter: (Seeking Refuge of Allah at windy and cloudy weather), relying on Ibn Jarij, in the same words.

﴿In the morning there was nothing to see except their [ruined] dwellings﴾ Alḥassan read ‘turā’ with ‘tā’’ which has ‘dammah’ and ‘masākinuhum’ with ‘dammah’ on the ‘nūn’. Shuʿayb ibn Ayūb narrated the same thing via Yaḥīā ibn Adam via Abī Bakr ibn ʿAyāsh via ʿāṣim. Abū Ḥātim said: “This is linguistically incorrect except if there is an ellipsis like: ‘la tarā fī Annisāʾ ilā Zaynab’ but you cannot say: ‘lā turā ilā Zaynab’”.

Sībawīh said: “Nothing is seen except their houses.”

Alfarrāʾ considered that this Qirāʾah has a dimension of being linguistically correct (istikrāh)

He narrated that Almufaḍal chanted the following poetry to him: “Our fire isn’t like any other fire… The tribe of Maʿad knows about such generosity!”.

He used the word ‘turā’ which is the feminine form as it referred to fire (which is also feminine).

The most eloquent form is the usage of the verb ‘yurā’ (masculine form).

Alʾaʿmash, ʿāṣim, Ḥamzah, Yaʿqūb, and Khalaf read ‘yurā’ with ‘damma’ on the ‘yā’’ and on the ‘nūn’ in the word ‘masākinuhum’; this is the choice of Abū ʿUbayd and Abū Ḥātim.

Alkisāʾiyy said: “Nothing is seen except their houses.”

Alfarrāʾ said: “People couldn’t be seen because they were buried under the sand but their houses could be seen due to being erect.”

The rest of Qurrāʾ read ‘tarā’ with ‘fatḥah’ on the ‘tā’’ and on the ‘nūn’ in the word ‘masākinahum’. This means: ‘You, Muḥammad, cannot see anything except their houses.’

﴿this is how We repay the guilty﴾

Qurʾān (46:26) We had established them in a way we have not established you﴾ concerning stature, physical strength, prolonged life, and abundance of wealth ﴿We gave them hearing, sight, and hearts, yet their hearing, sight, and hearts were of no use to them, since they denied Allah’s revelations. They were overwhelmed by the punishment they had mocked﴾

Qurʾān (46:27) ﴿We have also destroyed other communities that once flourished around you﴾ O people of Makkah. These communities were in places like people of Ḥijr; Thamūd as well as Sodom, etc. ﴿We had given them various signs﴾ ‘ʾayāt’ means signs, proofs, and lessons learnt, etc. ﴿so that they might return to the right way﴾ by leaving disbelief. They haven’t left disbelief, therefore, Allah destroyed them. Allah’s mention of their story was for threatening the disbelievers of Quraysh.

Qurʾān (46:28) ﴿so why did their gods not help them, those they set up as gods besides Allah to bring them nearer to Him?﴾ these false gods are the idols. Alkisāʾiyy said: “‘qurbān’ means any act of obedience and sacrifice that gets you closer to Allah, the Almighty. The plural of it is ‘qarābīn’ which is like ‘ruhbān and rahābīn (monks)’” ﴿No indeed! They failed them utterly: it was all a lie﴾ ‘ʾifk’ means ‘lying’. Those are the ones who used to claim that these sacrifices get them closer to Allah, the Almighty and that they play the role of intercession. Ibn ʿAbbās and Ibn Azzubayr (may Allah be pleased with them) read ‘ʾafakuhum’ with ‘fatḥah’ on the ‘ʾalif and fāʾ’. The word ‘ʾafakuhum’ means that their claim drove them away from ‘tawḥīd’ (monotheism). ʿIkrimah read ‘ʾaffakuhum’ with ‘shaddah’ on the ‘fāʾ’. The word ʾaffakuhum’ means that it shows emphasis and multitude.

Abū Ḥātim said: “Their blessings were taken away from them.” The proof for this is the Qirāʾah of most Qurrāʾ (qirāʾah alʿāmah).

﴿of their own making﴾

Qurʾān (46:29) We sent a group of jinn to you [Prophet] to listen to the Qurʾān﴾ The interpreters of Qurʾān said: “When Abū Ṭālib died, the Messenger of Allah (PBUH) travelled alone to Aṭāʾif seeking the protection of the tribe of Thaqīf from the persecution of his people.

Muḥammad ibn Isḥāq via Yazīd ibn Zīād via Muḥammad ibn Kaʿb Alquraẓiyy said: “When the Messenger of Allah (PBUH) reached Aṭāʾif, he went to three brothers from the tribe of Thaqīf as they were the chieftains and noblest people among Thaqīf. They were: ʿAbd Yā Līl, Masʿūd, and Habīb; the

sons of ʿAmr ibn ʿUmayr. There was also a woman from Quraysh from the tribe of Jumaḥ. The Prophet (PBUH) called them to the path of Allah, the Almighty and talked to them about seeking their protection to spread Islam and defend him from his people. One of them said: 'The cover of Kaʿbah would've fallen if you were truly sent by Allah', a second one said: 'Were you the best of those who could've been sent as Messengers by Allah?', a third one said: 'By Allah, I will not utter a single word with you. If you are truly a Messenger, then I wouldn't risk offending you but if you are telling lies against Allah, then I shouldn't talk to you.' The Messenger of Allah (PBUH) left them after discovering that Thaqīf won't accept the truth. He said: 'If you wish to do what you told me about, then do not tell anyone about what happened.' The Messenger of Allah (PBUH) didn't like that his people know about what happened but they still commanded foolish people and slaves to insult the Prophet (PBUH) and scream loudly until he had to enter into a garden owned by ʿUtbah and Shaybah, the sons of Rabīʿah who were inside it. The fools of Thaqīf and those who followed the Prophet (PBUH) went back and he (PBUH) sat under the shade of the clusters of grapes while the sons of Rabīʿah were watching everything which happened to him by the fools of Thaqīf. The Messenger of Allah (PBUH) came across that woman from the tribe of Jumaḥ and said: 'Have you seen what the relatives of your husband did?'. When the Messenger of Allah (PBUH) felt safe, he said: 'O Allah, I appeal to You for the weakness in my strength and my limited power and the treatment of contempt and humiliation from people. To You, the Most Merciful of all the merciful ones, You are the Lord of the oppressed, and You are my Lord. Under whose care are You leaving me to? To an unapproachable person who meets me with a grimace? Or to an enemy You have given control of my affair? If there is no anger from You on me, I will forever be content. However, Your blessing is vastly available for all. I seek refuge with the glory of Your Light which the heavens and earth are lit form and this world and the hereafter are filled with goodness because of it. Your anger will not befall on me, nor Your displeasure descends on me. To You is the supplication until You are pleased and there is no control or power except by You.'

When the sons of Rabīʿah saw that, they felt merciful towards him (PBUH) so they called their Christian servant whose name was ʿAddās and commanded him to take a cluster of grapes and put it on a plate to give it to Muḥammad (PBUH). ʿAddās followed their command and approached the Prophet (PBUH) until he placed the plate in front of him. The Messenger of Allah (PBUH) said 'bism Allah' before eating so ʿAddās looked to his face and said: 'In this place, no one says what you have just said!', the Messenger of Allah (PBUH) said: 'Where are from, ʿAddās? And what is your religion?', he replied: 'I am Christian and I am from Nineveh (Naynawah)'. The Prophet (PBUH) said: **'From the same land of the righteous man Yūnus ibn Mattā (Jonah the son of Amittai)?'**. The servant asked: 'How did you know about Yūnus ibn Mattā?', the Messenger of Allah (PBUH) said: '**He is my brother; he was a Prophet and I am a Prophet, too'**. ʿAddās hurried to kiss the Prophet's head, hands, and feet. One of the sons of Rabīʿah said to the other: 'He has now ruined what you wish your servant to become'. When ʿAddās came to them, they said: 'Woe to you, ʿAddās, why were you kissing the head, hands, and feet of this man?', he replied: 'O my master, there is no one on this Earth better than this man; he has just told me about something that no one except a Prophet could know'. They said: 'Woe to you, ʿAddās, do not let him drive you away from your religion; your religion is better than his religion'. Then, the Messenger of Allah left Aṭāʾif heading to Makkah after witnessing the lack of good in Thaqīf. When he reached a palm tree, he started praying in the final third of the night so a group of Jinn from the city of Nuṣaybīn (in Yemen) passed by him." (Some parts of the narration are narrated without a connected chain of narration by Ṭabariyy, Ibn Hishām, Ibn Alʾathīr and Ibn Ḥajr) [1]

(1) **The Assessment of reliability of the chain of transmitters:**
- Its narrators are trustful, except the Mudalliss narrator: Ibn Isḥaq, whose narration relied on the authority of Al-Qarzy was incomplete (Mursal).
- Al-Albany(Allah's mercy be upon him) said: "This story was narrated by Ibn Isḥaq with authentic (Ṣaḥiḥ) narration, on the authority of Muḥammad Ibn Ka'b Al-Qurzy(Mursal), but his sayings: 'If you wish to do what you told me about, then do

Jinn used to eavesdrop on the first heaven but it became full of stern guards and shooting stars were targeting them so Iblīs said: "What happened in the heavens is an indication of something that happened on Earth." So he sent his helpers to know about what happened. The first group sent was from Nuṣaybīn- they were from the noblest and highest ranks of Jinn. They were sent to Tihāmah so they rushed to Wādī Nakhlah (the valley of the palm tree) where they have found the Messenger of Allah (PBUH) praying Fajr in Baṭn Nakhlah (a place in Ḥijāz) while reciting the Qurʾān. They listened to the Prophet (PBUH) and urged each other to listen attentively. This knowledge is the interpretation of the opinion of Saʿīd ibn Jubayr and some of those who have knowledge about 'Khabar' (narrations that may be authentic or not) as well as a narration attributed to Alʿawfī via Ibn ʿAbbās.

Others stated that the Messenger of Allah (PBUH) was commanded to deliver a warning to Jinn, call them to the path of Allah, and recite the Qurʾān to them. Therefore, Allah, the Almighty made a group of Jinn go to meet the Prophet (PBUH). That group of Jinn was from Naynawah. The Messenger of Allah (PBUH) said to them: "I am commanded to recite the Qurʾān to a group of Jinn, who would like to follow me?", they were quiet so the Prophet (PBUH) repeated his question two times again but they were still quiet. ʿAbdullah ibn Masʿūd (may Allah be pleased with him) said: "No one was present with the

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not tell anyone about what happened.'and 'O Allah, I appeal to You for the weakness in my strength…."were mentioned without a chain of narrators, and Aṭ-Ṭabarany narrated this story in (the Grand) from Abdullah's hadith but in brief words containing the mentioned Do'aa. Al-Haithamy said 6/35: (It contains Ibn Isḥaq (Mudalliss), but its other narrators are trustful), so the hadith is weak (da'if). See: (the Fiqh of Sirah)by Al-Ghazaly, which was mentioned by Al-Albany (p.126).

- The authentification of the story: It was narrated by Aṭ-Ṭabary in (the History of Nations, Messengers and Kings) 1/555 relying on Ibn Isḥaq, in the same words, Al-Baihaqy in (the Signs of Prophethood) 2/416 relying on Az-Zuhry, incomplete in the same words. Ibn Hisham mentioned it in (the Prophetic Biography) 2/47 in the same words, Ibn Al-Athir mentioned it in (the Lion of Jungle) 1/758, Ibn Ḥajar in (Al-Iṣabah) 2/477, both of them are brief in the biography of 'Addas (May Allah be pleased with him).

Prophet other than me. We set off to the upper part of Makkah until Allah's Prophet (PBUH) entered to a 'Shiʿb' (mountain path) called 'Alḥajūn'. He drew a line on the ground and commanded me to sit down then said: 'Do not get out from it until I come back.' He (PBUH) stood (in prayer) and started to recite Qurān so I saw something which resembled a convocation of eagles that fly up and down. Then I heard a great commotion that I worried about the Messenger of Allah (PBUH) but I found many people wearing black colors which blocked my way to the Prophet (PBUH). I couldn't hear the Prophet's voice until they started scattering like clouds. The Messenger of Allah (PBUH) finished praying just before Fajr then walked towards me and said: 'Did you sleep', I said: 'By Allah, I didn't. I repeatedly thought about asking for help until I saw you directing them with your stick saying: 'Sit!'. He (PBUH) said: 'If you got out (of the mountain path), I wouldn't guarantee that no one of them would seize you.' Then he added: 'Have you seen something?'. I said: 'Yes. I saw black men who placed their white garments between their legs.' He (PBUH) said: 'Those were the Jinn from Nuṣaybīn, they asked me to give them permission to eat certain food in their journeys, so I specified every kind of bone which started to decompose, 'baʿrah', and 'rawtha' (animal droppings).' They said: 'O Messenger of Allah (PBUH), people make them unclean for us to eat', therefore, the Prophet (PBUH) commanded the Muslims to avoid using bones and animal droppings when they clean their private parts (istinjāʾ). I (Ibn Masʿūd) said: 'O Messenger of Allah, how can this food benefit them?'. The Prophet (PBUH) said: **'All the bones they eat get covered with meat again and all animal droppings turn into the original plant again.'** I said: 'O Messenger of Allah (PBUH), I heard a great commotion.' He (PBUH) said: 'The jinn disputed among themselves about a killed individual of Jinn, they asked me to give them a verdict, so I delivered a just verdict for them.' The Messenger of Allah (PBUH) answered the call of nature then came back to me and said: **'Do you have water?'**, I said: 'O Messenger of Allah, I have 'idāwah' (a small water vessel made of leather) which has dates soaked in water.' He (PBUH) asked me to give it to him so I poured it on him to perform

Wūdūʾ. He said: ‘The dates are good (ṭayib) and the water is pure (ṭahūr). (Aṭabariyy narrated some parts of it up to the verdict given by the Prophet (PBUH) and Aḥmad narrated that also but it is a weak narration)

(All of the chains of narration of this Ḥadith have weakness)

Qatādah said: “When Ibn Masʿūd (may Allah be pleased with him) came to Alkūfah, he saw old men with black and white hair; they looked like a certain ethnicity of black people. He said: ‘They look so similar to the group (of Jinn) which went to the Messenger of Allah (PBUH).’” (Narrated by Aḥmad)

(2735) I heard ibn Fanjuwaīh say, Alḥusayn ibn Muḥammad ibn Ḥabsh Almuqrī, said Ibn Zanjuwīah said, Salamah said, ʿAbd Arrazāq said, Maʿmar via Qatādah narrated the same meaning of that narration except the part of the dates soaked in water (nabīdh). (1)

I heard Alḥusayn ibn Muḥammad Alḥadīthiyy (Ibn Fanjuwaīh may Allah’s Mercy be granted to him) say, Muḥammad ibn Alḥassan Aṣūfī said, Abū Jaʿfar Muḥammad ibn Ṣāliḥ ibn Dhazrīḥ said, Masrūq ibn Amarzubān said, Ibn Abī Zāʾidah said, Dāwūd ibn Abī Hind via ʿAlqamah said: “I asked Ibn Masʿūd (may Allah be pleased with him) whether he was with the Messenger of Allah (PBUH) in the night which the Jinn came to him so he said: ‘No, no one of us was with him but in one of the nights we haven’t found him so we thought that he has either been taken away (by jinn) or has been secretly killed. We were divided into

different groups into the valleys and mountain paths to look for him. When it was the time of dawn, we saw him coming from the side of Ḥirāʾ. We said: ‘Messenger of Allah, we missed you and searched for you, but we could not find you and we spent the worst night which people could ever spend. We thought that you were taken away (by Jinn) or have been secretly killed.’ He (PBUH) said: **‘There came to me an inviter on behalf of the Jinn and I went along with him and recited to them the Qurʾān.’** He then went along with us and

(1) **{2735} The Assessment of reliability of the chain transmitters:**
- It is an authentic (Ṣaḥiḥ) hadith.
- **The authentification of Hadith:** It was mentioned before.

showed us their traces and traces of their embers. They (the Jinn) asked him (PBUH) about their provision and he said: 'Every bone on which the name of Allah is recited is your provision. The time it will fall in your hand it would be covered with flesh, and the animal droppings of (the camels) is fodder for your animals.' The Messenger of Allah (PBUH) said: 'Don't perform 'istinjā'' with these bones nor with animal droppings for these are the provision of your brothers, the Jinn.'" (1)

(2737) (The Ḥadīth is narrated by Muslim but this chain of narration is very weak) I heard Abū ʿAbdullah ibn Fanjuwaīh say, Abū Bakr ibn Khurjah said, Muḥammad ibn Ayūb said, Sylaymān ibn Dāwūd Ashādhakūniyy via Khālid ibn ʿAbdullah Alwāsiṭiyy via Khālid Alḥadhāʾ via Abī Maʿshar via Ibrāhīm via ʿalqamah via ʿAbdullah (may Allah be pleased with him) said: "I wasn't with the Prophet (PBUH) in the night of meeting with Jinn but I wish that I were with him." (2)

(2738) I heard Ibn Fanjuwaīh say, Mūsā ibn Muḥammad ibn ʿAliyy said, Yūsuf ibn Yaʿqūb Alqāḍī (the judge) said, Sulaymān ibn Ḥarb said, Shuʿbah via ʿAmr ibn Murrah said: "I asked Abā ʿUbaydah ibn ʿAbdillah the following question: 'Was ʿAbdullah (may Allah be pleased with him) with the Prophet

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(1) **{2736} The Assessment of reliability of the chain of transmitters:**
- All its transmitters are trustful except Muḥammad Ibn Al-Ḥasan and Masrūq, though both of them is honest.

The authentification of Hadith:
- Imam Muslim narrated it in his (Ṣaḥiḥ) 1/332 number (150), the book: the Prayer, chapter: Reciting loudly in the prayer of Aṣ-ṣubuḥ, and reciting to defeat Al-jin, relying on Dāwūd, on the authority of 'Aamir, that he asked 'Alqamah…., and it contains: "Every bone on which the name of Allah is recited…" .

(2) **The Assessment of reliability of the chain of transmitters:**
- Its chain of narrators is very weak (da'if); due to the existence of Ash-Shazkuny, but the effect is authentic (Ṣaḥiḥ).

The authentfication of the effect:
- Imam Muslim narrated it in his (Ṣaḥiḥ) 1/332, number (152), book: the Prayer, chapter: Reciting loudly in the prayer of Aṣ-ṣubuḥ, and reciting to defeat Al-jinn, relying on Khalid Al-Wasṭy, in the same words.

(PBUH) in the night of meeting with the Jinn?', he said: 'no'. I also asked Ibrāhīm who said: 'We wish that our companion was there.'" (1)

"We sent a group of jinn to you [Prophet] to listen to the Qurʾān" there is a difference of opinion with regards to the number of Jinn in that group.

Ibn ʿAbbās (may Allah be pleased with him and his father) said: "They were seven from Nuṣaybīn who were appointed by the Messenger of Allah (PBUH) to be sent to their people."

(2739) (Very weak narration) I heard Ibn Fanjuwaīh say, Ṭalḥah ibn Muḥammad ibn Jaʿfar and ʿUbayd Allah ibn Aḥmad ibn Yaʿqūb said, Abū Bakr ibn Mujāhid said, Aḥmad ibn Ḥarb said, Sunayd said, Ḥajāj said, Ibn Jurayj said, Wahb ibn Sulaymān via Shuʿayb Aljubāʾiyy stated that the names of the Jinn who were sent by Allah, the Almighty to His Messenger (PBUH) were as follows: 'Shāṣir, Bāṣir, Ḥas, Mas, Alʾardh, ʾitān, and Alʾaḥqam. (2)

Others stated that they were nine.

(2740) I heard Abū ʿAliyy Asarrāj say, Abū Bakr Alqaṭān said, Aḥmad ibn Yūsuf Assulamiyy said, Muḥammad ibn Yūsuf Alfirīābī said, Sufyān via ʿāṣim via Zir ibn Ḥubaysh said: "Zawbʿah is one of the nine individuals of Jinn who

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(1) **{2738} The Assessment of reliability of the chain of transmitters:**
- Its transmitters are trustful, except Mūsā Ibn Muḥammad about whom I did not find any biography.

The authentification of Hadith:
- Al-Baihaqy narrated it in his (Sunnan) 1/11, the book of Purification, chapter: prohibition of purification with wine, from Ya'qūb Ibn Sufian, with the same words, Ibn Abi Shiebah narrated it in his (Compiler) 8/63, and Ash-Shashy narrated it in his (Musnad) 2/330, number (920), from Shu'bah, in brief context.

(2) **{2739} The Assessment of reliability of the chain of transmitters:**
- Its chain of transmitters is very weak (da'if); as it contains Ṭalhah Ibn Muḥammad, Sunaid, and Shu'aib.

The authentification of the Trace:
- I did not find it except with the compiler, and some of the mentioned narrators in (the jokes and eyes) 5/286 by Al-Marudy, on the authority of Mujahid, and in (the Collector of Qur'an Rules) 16/ 213-214.

listened to the Qurʾān recited by the Prophet (PBUH)." (1)

﴿When they heard it, they said to one another, be quiet!﴾ they said: 'Ṣah' (be quiet).

(2741) The same chain of narration via Sufyān via Abī Isḥāq via Thābit ibn Quṭbah Athaqafiyy said: "Some people came to ʿAbdullah ibn Masʿūd (may Allah be pleased with him) and said: 'We were travelling then we saw a serpent which was killed and covered in blood so one of us buried it, then some people came and asked: 'Who buried ʿAmr?', they said: 'Who is ʿAmr?', They replied: the serpent which you curried in so-and-so place; he was one of those who listened to the Qurʾān recited by the Prophet (PBUH). He used to dwell in a place between two neighborhoods of Muslim and non-Muslim Jinn.'" (2)

(2742) I heard Ibn Fanjuwaīh (may Allah's Mercy be granted to him) say, ʿUmar ibn Alkhaṭāb (Assijsī) said, ʿAbdullah ibn Alfaḍl said, Sahl ibn Ḥamzah said, ʿAbdullah ibn Ṣāliḥ said, Muʿāwīah ibn Ṣāliḥ via Abī Azzāhirīah via Jubayr ibn Nufayr via Abī Thaʿlabah Alkhushaniyy (may Allah be pleased with him) stated that the Messenger of Allah (PBUH) said: **"jinn are of three kinds, one which has wings to fly with in the air, one which consists of snakes and dogs, and one which stays in places and travels."** (3)

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(1) **{2740} The Assessment of reliability of the chain of transmitters:**
- Its chain of transmitters is good (ḥasan).

The authentification of Trace:
- Ibn Abi Shiebah narrated it, just like in (the Interpretation of Ibn Kathir) 7/193 and in (Al-Mustadrik) 2/495 by Al-Hakim, the book of interpretation, chapter: the interpretation of Surah Al-Aḥqaf, (and he said: It is authentic (Ṣaḥiḥ) and the two Shiekhs did not narrate it, and Az-Zahay said: It is authentic (Ṣaḥiḥ)), It is detailed and raised (Marfu') to Abdullah Ibn Mas'ūd, and Abū Na'im narrated it in (The Evidences) (253), relying on Sufian, in the same words.

(2) **{2741} The Assessment of reliability of the chain of transmitters:**
- Its narration is good (hasan)

The authentification of Hadith:
- It was narrated only by the compiler, and Al-Qurṭuby mentioned it in (the Collector of qur'an Rules).

(3) **{2742} The assessment of reliability of the chain of transmitters:**
- Its chain of narration is very weak (da'if); as it contains Abū Ar-Raja' AlKharasany,

"When they heard it, they said to one another" they were quiet and listened attentively to the Qurʾān to the extent that some of them were about to fall down due to their strong passion to listen. Sūrat Al-Jinn has an explanation of that: ﴿yet when Allah's Servant stood up to pray to Him, they pressed in on him﴾

﴿Then when it was finished﴾ the recitation and the attentive listening of the Jinn. Lāḥiq ibn Ḥumayd read 'qaḍā' with 'fatḥah' on the 'qāf and ḍaḍ' referring to the Prophet (PBUH) ﴿they turned to their community and gave them warning﴾ they delivered the warning for their people to fear Allah and follow the revelation sent down to the Prophet (PBUH).

Qurʾān (46:30) ﴿They said, our people, we have been listening to a Scripture that came after Moses, confirming previous scriptures, giving guidance to the truth and the straight path.﴾ ʿaṭāʾ said: "They were Jews, that's why they said: 'we have been listening to a Scripture that came after Moses'".

Qurʾān (46:31) ﴿Our people, respond to the one who calls you to Allah﴾ Muḥammad (PBUH) ﴿Believe in Him: He will forgive you your sins﴾ 'min dhunūbikum' means 'dhunūbikum' (your sins) ﴿and protect you from a painful torment﴾ Ibn ʿAbbās (may Allah be pleased with him) said: "About 70 thousand individuals of Jinn accepted the invitation to Islam, then went to meet with the Messenger of Allah (PBUH) and came across him in a place called Albaṭḥāʾ. He (PBUH) recited the Qurʾān, commanded them to do good, and warned them of doing evil."

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who was a denier of hadith, and Sahl Ibn Ḥamzah, whom I did not find, but the hadith is authentic (Ṣaḥiḥ) according to Al-Hakim and Al-Albany in (the small collector) 1/597.

The authentification of Hadith:

- It was narrated by Aṭ-Ṭabarany in (the Big Glossary) (22/214, number: 573), by Al-Hakim in (Al-Mustadrik) 2/495, numder: (3702/839), the book of interpretation, the
- Interpretation of Surah Al- 'Aḥqaf, saying: It is authentic (Ṣaḥiḥ) though the two narrators did not narrate it, Al-Behiqy narrated it in (the names and characterstics) 2/265, all of them relying on 'Abdullah Ibn Ṣāliḥ, in the same words. Aṭ-Ṭaḥawy narrated it in (Mushkil Al-Athar) 7/121, and Ibn Ḥiban narrated it in (Mawarid Az-Zam'an) (p.492) number: (2007), and Abu Na'im narrated it in (Al-Ḥiliah) 5/137, all of them relying on Mu'awiah Ibn Ṣaliḥ, in the same words.

There is a difference of opinion about the reward of the believers among the Jinn:

One group of scholars stated that the believers among the Jinn won't receive any reward in the hereafter other than the protection from hellfire. They based their opinion on the verse: "He will forgive you your sins and protect you from a painful torment". It is narrated that it is the opinion of Abū Ḥanīfah.

(2743) (Weak narration) I heard Alḥusayn ibn Muḥammad say, ʿAbdullah ibn Yūsuf said, Alḥusayn ibn Bakhtawaīh said, ʿAmr ibn Thawr and Ibrāhīm ibn Abī Sufyān said, Muḥammad ibn Yūsuf Alfirīābī said, Sufyān via Layth said: "The reward of Jinn is protection from hellfire then they will be told: 'become dirt like animals!'". (1)

Others stated that if they were to be punished for their sins, then it is clear that they will be rewarded for their good deeds like humans. This is the Opinion of Mālik and Ibn Abī Laylā (may Allah grant His mercy to them)"

(2744) (Weak narration) I heard Abū ʿAbullah Athaqafiyy Addīnawariyy (may Allah grant His Mercy to him) say, Abū ʿAliyy ibn Ḥabash Almquriʾ said, Muḥammad ibn ʿimrān said, Ibn Almuqrī and Abū ʿUbayd Allah said, Alʿadaniyy via Sufyān Juaybīr via Aḍaḥāk said: "Jinn will enter Jannah; they will eat and drink." (2)

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(1) **{2743} The Assessment of reliability of the chain of transmitters:**
- The chain of narrators is weak (da'f); as Laith was not a reliable narrator, and it has other unknown transmitters.
- **The authentification of Trace:**
- It was narrated by Ibn Abi Ad-Dunia in hi book: (the Honur in the ranks of honur) (p.286) number: (387) relying on Sufian, in the same words. It was mentioned by Al-Khazin in his (Interpretation) 4/131, and by Al- 'Ainy in (the Mayor of Reciters) 23/74 the book of the origin of creation, chapter: the Jinn and their punishment and reward.

(2) **{2744} The Assessment of reliability of the chain of transmitters:**
- The chain of narrators is weak (da'if); as it has Jubair, and it has also some unknown narrators.
- **The authentification of Trace:**
- Abu Al-Shiekh narrated it in (The Greatness) 5/1696 relying on Sufian, in the same words, As-Siuṭy attributed it to Ibn Al-Munzir in (the wallflower pearls) 3/360, Al-Baghawy mentioned it in his (Interpretation) 7/270, Al-Qurṭuby stated it in (the Collector of Qur'an Rules) 16/218, and Al-Khazin narrated it in his (Interpretation) 4/131.

Qurʾān (46:32) ﴿Those who fail to respond to Allah's call cannot escape Allah's power anywhere on earth, nor will they have any protector against Him: such people have clearly gone far astray﴾

Qurʾān (46:33) ﴿Do the disbelievers not understand that Allah, who created the heavens and earth and did not tire in doing so﴾ He wasn't weakened to finish creating them and He wasn't unable to originate everything ﴿has the power to﴾ most of the Qurrāʾ read it with 'bāʾ and ʾalif' as a noun. There is a difference of opinion with regards to the reason of having the letter 'bāʾ'. Abū ʿUbaydah and Alʾakhfash said: "It is 'Ṣilah' (emphasis)" like the verse: ﴿that produces oil) 'tanbutu biduhn'.

Alḥārith ibn Ḥilizah said: "Their eyes were blinded by our great pride." He used the word 'mā' as 'ṣilah'.

Alkisāʾiyy and Alfarrāʾ said: "It is an answer to the negative question in the beginning of the verse: "Do the disbelievers not understand that Allah, who created the heavens and earth and did not tire in doing so, has the power to"

Arabs use the letters of 'ṣilah' in negative statements if the subject was 'marfūʿ' by it. The poet said:

"No camels shivered beside him

They are heading to Ḥakīm ibn Almusayib."

The poet used the letter 'bāʾ' with the word beside (bijānib).

Alʾaʿraj, ʿāṣim Aljaḥdariyy, Ibn Abī Isḥāq, and Yaʿqūb read 'yaqdir' with 'yāʾ' and without 'ʾalif' as a verb. This is the choice of Abū Ḥātim because the 'bāʾ' isn't usually used with the word 'ʾin'.

Abū ʿUbayd chose the Qirāʾah of the vast majority of Qurrāʾ because it is the Qirāʾah of ʿAbdullah (may Allah be pleased with him); 'qādir' without 'bāʾ'.

﴿bring the dead back to life? Yes indeed! He has power over everything﴾

Qurʾān (46:34) ﴿On the Day the disbelievers are brought before Hell﴾ it will be said to them ﴿is this not real? Yes, by our Lord, they will reply and He will say, then taste the punishment for having denied the truth﴾

Qurʾān (46:35) ﴿Be steadfast [Muhammad], like those messengers of firm resolve﴾ Ibn ʿAbbās (may Allah be pleased with him and his father) said: "'ʾulū Alʿazm' means 'those who are firm'".

Aḍaḥāk said: "Those who persevere and have patience."

Alquraẓiyy said: "The possessors of correct opinion."

There is a difference of opinions with regards to the Messengers of firm resolve:

Ibn Zayd said: "All the Messengers were of firm resolve. Allah, the Almighty never chose a Messenger who wasn't of firm resolve." This is the choice of Ibn Mahdiyy Aṭabariyy who said: "The word 'min' refers to all messengers as a whole; it doesn't refer to some of the Messengers. This is like when someone says: 'I bought the best kind of silk, clothes, and weapons.'" (He used the letter 'min')

(This is narrated by my Sheikh, Abū Alqāsim ibn Habīb)

Some stated that all of the Prophets (PBUT) are of firm resolve except Yūnus (PBUH) because our Prophet (PBUH) was commanded not to be like him because he left his stubborn people so Allah, the Almighty made three things happen to him: the giants attacked his family and wealth, the wolf attacked and ate his children, and the whale swallowed him. (Albaghawiyy and Alqurṭubiyy)

*These are unauthentic narrations and Prophet Muḥammad actually said as narrated by Bukhāriyy: "Whoever says that I am better than Yūnus ibn Mattā, is a liar."

(2745) I heard Abā Manṣūr Alḥamshādhiyy via Abī Bakr Arrāziyy via Abī Alqāsim Alḥakīm said [1]: "They are the best Messengers (PBUT) who are mentioned in Sūrat Alʾanʿām. They are 18." This is the opinion of Alḥusayn ibn Alfaḍl who based it on the following statement after mentioning the 18 Messengers (PBUT): ﴿Those were the people Allah guided, '[Prophet], follow the guidance they received﴾

(1) **{2745} The Assessment of reliability of the chain of transmitters:**
- Its chain contains Al-Hakim, who was not mentioned in invalidation or rectification.

Alkalbiyy said: "Those are the Messengers who were commanded to fight in the cause of Allah so they declared the disownment of the disbelievers and then they fought them for the sake of Allah."

(Unauthentic Ḥadīth) I heard Abū ʿAbdullah ibn Fanjuwaīh (may Allah grant His Mercy to him) say, Abī ʿAliyy Ḥabash Almuqriʾ stated that some of the scholars said: "The Messengers of firm resolve are 12 Prophets sent to the Sons of Israel in Levant. The Sons of Israel disobeyed the Messengers so Allah, the Almighty revealed to the Prophets (PBUT) the following: 'I Will send my punishment on the rebellious people among the Israelites', but the Prophets felt sorry for them so Allah, the Almighty revealed to them the following: 'You can choose to be the ones who receive the punishment to save the Sons of Israel but if you want to be saved, the Sons of Israel will be punished'. The Prophets consulted with each other and concluded that they would choose to receive the punishment to save the Sons of Israel. Allah, the Almighty saved the Sons of Israel and sent his punishment to the Prophets who were attacked by the rulers of other states. Some of them were cut into pieces by saws, others had their skins of their heads and faces stripped, some were hanged on wood, and others were burnt by fire." (1)

Others stated that they were six Prophets: Nūḥ, Hūd, Ṣāliḥ, Lūṭ, and Mūsā. They are mentioned in Sūrat Alʾaʿrāf and Sūrat Ashuʿarāʾ.

Some of the scholars stated that they are the Prophets who were sent with a Sharīʿah (a body of religious law that forms a part of the tradition). These Prophets are: Nūḥ, Ibrāhīm, Mūsā, ʾīsā, and Muḥammad (PBUT). (This is the opinion of most of the scholars)

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(1) **{2746} The Assessment of reliability of the chain of transmitters:**
- Its narration is weak (da'if); as it has an unknown narrator.

The authentification of Hadith:
- The compiler did not narrate it, Abu Al-Llaith mentioned it briefly in his (Initerpretation) 3/237, and Al-Qurṭuby mentioned it in (The Collector of Qur'an Rules) 16/221, in the same words, commenting on it by saying: "and Allah knows the best"

Muqātil said: "The Messengers of firm resolve are six: Nūḥ (PBUH) who endured the harm of his people; they used to hit him until he loses consciousness. Ibrāhīm (PBUH) endured being thrown into the fire. Isḥāq (PBUH) endured the test of the possibility of being slaughtered. Yaʿqūb (PBUH) endured the loss of his child and eyesight. Yūsuf (PBUH) endured being thrown into the well in addition to showing patience when he was unfairly imprisoned. Ayūb (PBUH) showed patience when he faced the tribulation of illness."

(Ibn Taymīyah, Aḥmad, Ibn Alqayīm, Ibn Kathīr, Asuyūṭiyy, Ibn ʿāshūr, Alḥāfiẓ Alḥakamiyy, and Ashanqīṭiyy stated that the Qurʾān, Sunnah, and even the Torah that we have nowadays prove that Ismāʿīl was the one to be sacrificed)

Alḥassan Albaṣriyy said: "They are four; Ibrāhīm, Mūsā, Dāwūd, and ʿīsā. Ibrāhīm (PBUH) showed firm resolve when Allah commanded him to submit to His Will so he said: 'I submit to the Lord of all worlds'. He also faced tribulation with regards to his wealth, child, and dwelling place as well as tribulation with regards to himself. He was truthful and sincere in the face of every test. Mūsā (PBUH) showed firm resolve when his people said: 'We are overtaken for sure', but he responded: 'Absolutely not! My Lord is certainly with me—He will guide me'. Dāwūd (PBUH) showed firm resolve when Allah commanded him to ask for forgiveness so he asked for forgiveness for 40 years until a tree grew out of his tears; he actually sat under its shade. ʿīsā (PBUH) showed firm resolve by refusing to build a house as he said: 'Pass this life without becoming preoccupied with its constructions'. Therefore, Allah, the Almighty teaches the Messenger of Allah (PBUH) to be steadfast like those Messengers of firm resolve. It is a command to show sincerity in the face of tribulation like Ibrāhīm (PBUH), show trust in Allah's Victory like Mūsā (PBUH), ask for forgiveness like Dāwūd (PBUH), and have asceticism in this life like ʿīsā (PBUH)." (Mentioned by Arrāzī and Alqurṭubiyy)

(2747) I heard Al-ʿImām Abū Manṣūr Muḥammad ibn ʿAbdullah Alḥamshādhiyy (may Allah grant His Mercy to him) say, Abū ʿAmr Muḥammad ibn Muḥammad ibn Aḥmad Aqāḍī said, Abū ʿAbdurrahman

said, Ibn Abī Arrabīʿ said, ʿAbd Arrazāq said, Maʿmar via Qatādah interpreted the verse: "Be steadfast like those messengers of firm resolve" as follows: "Nūḥ, Ibrāhīm, Mūsā, and ʿīsā (PBUT)." (1)

(2748) I heard Abū Manṣūr Alḥamshādhiyy (may Allah grant His Mercy to him) say, Abū ʿAbdullah Muḥammad ibn Yūsuf Adaqqāq said, Alḥassan ibn Muḥammad ibn Jābir said, ʿAbdullah ibn Hāshim said, Wakīʿ via Abī Jaʿfar Arrāzī via Arrabīʿ ibn Anas via Abī Alʿālīah interpreted the verse: "Be steadfast like those messengers of firm resolve" as follows: "They are three: Ibrāhīm, Nūḥ, and Hūd and the fourth one is Muḥammad (PBUT) who was commanded to be steadfast like them." (2)

(2749) (Very weak) I heard Alḥusayn ibn Fanjuwaīh (may Allah's Mercy be granted to him) say, Muḥammad ibn ʿAbdillah ibn Barzah said, Alḥārith ibn Abī ʾUsamah said, Dāwūd ibn Almuḥbar said, Sulaymān ibn Alḥakam via Alʾaḥwaṣ ibn Ḥakīm via Kaʿb Alḥabr said: "In the gardens of Eden (ʿadn), there is a city made of a shiny, white pearl which wasn't seen by any Prophet sent by Allah nor an angel who is near Allah's presence. Allah, the Almighty prepared it for the Messengers of firm resolve, martyrs, and Mujāhidīn (fighters in the cause of Allah) because they were more obedient, forbearing, and deliberate as well as being wiser. (3)

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(1) **{2747} The Assessment of reliability of the chain of transmitters:**
- Its transmitters are trustful except Ibn Abi Ar-Rabie' though he was honest, some of its narrators were not mentioned in invalidation, and others had no biography.
- The authentification:
- Abder-Razaq narrated it in his (Interpretation) 2/219.

(2) **{2748} The Assessment of reliability of the chain of transmitters:**
- Its chain of narrators contains Shiekh Al-Mu'alif, who was not mentioned in invalidation or rectification, and Abdullah Ad-Daqaq, for whom I did not find a biography.
- The authentification: I did not find a real narrator except the compiler, and Al-Mawredy mentioned it in (the Jokes and Eyes) 5/288, and Ash-Shawkany mentioned it in (Fatḥ Al-Qadīr) 5/39.

(3) **{2749} The Assessment of reliability of the chain of transmitters:**
- Its chain of narrators is very weak (da'if); as it has weak and distracted (Matruk) narrators.

The authentification of Hadith:
- Abū Na'im narrated it in (Ḥeliat Al-Awlia') 6/6 relying on Muḥammad Ibn Abdullah, in the same words.

﴿Do not seek to hasten﴾ the punishment ﴿for them﴾ they will be inevitably punished ﴿on the Day they see what they had been warned about﴾ the punishment in the hereafter ﴿it will seem to them that they lingered﴾ in this life ﴿no more than a single hour of a single day﴾ compared to the Day of Judgment. Some stated that the fear in this day causes them to forget about the period of time spent in the worldly life ﴿This is a warning﴾ 'balāgh' refers to this Qurʾān which has clear teachings delivered by Muḥammad (PBUH) and revealed by Allah, the Almighty. The evidence for this is the end of Sūrat Ibrāhīm: ﴿This is a message to all people, so that they may be warned by it﴾.

﴿Shall any be destroyed﴾ by the punishment sent by Allah ﴿except the defiant﴾ those who are rebellious to Allah's Commands.

(2750) (Weak) I heard Alḥusayn ibn Muḥammad ibn ʿAbdullah Alḥadīthiyy (may Allah's Mercy be granted to him) say, Saʿd ibn Muḥammad ibn Isḥāq Aṣayrafiyy said, Muḥammad ibn ʿUthmān ibn Abī Shaybah said, Minjāb ibn Alḥārith said, ʿAliyy ibn Mushir said, Ibn Abī Laylā via Alḥakam via Saʿīd ibn Jubayr via Ibn ʿAbbās (may Allah be pleased with him) said: "If a woman had a difficult delivery of her child, then write down those two verses, then wash it with water, then let her drink the water: "In the name of Allah the Most-Merciful, the Mercy-Giver, there is no god worthy of worship except Allah, the Most-Forbearing and the Most-Generous. Glory be to Allah, the Lord of the seven heavens and the Lord of the great Throne. {it will seem to them that they lingered no more than a single hour of a single day}." (1)

(1) **{2750} The Assessment of reliability of the chain of transmitters:**
- It is weak (da'if); as it has Abi Laila, who was bad at memorization.

The authentification of Hadith:
- Ibn Abi Shiebah narrated it in (the Compiler) 5/433 relying on Ali Ibn Mashar, in the same words, Ibn As-Suny stated it in (the work of day and night) (p.576), and Al-Behiqy narrated it in (the Great Da'awat) 2/282, chapter: what is said at distopia, all of them relying on Ibn Abi Laila, in the same words, except Ibn As-Sunny, who narrated it as a raised(marfu') hadith.

Sūrat Muḥammad (PBUH)

It is a Sūrah which was revealed in Madīnah. It has 2349 letters, 539 words, and 38 verses.

(2751) (A fabricated Ḥadīth) I heard Abū Alḥassan Muḥammad ibn Alqāsim Alfārisiyy (may Allah be pleased with him) say directly to me, Abū ʿAmr Ismāʿīl ibn Nujayd ibn Aḥmad ibn Yūsuf Asulamiyy (may Allah's Mercy be granted to him) said, Abū ʿAbdullah Muḥammad ibn Ibrāhīm ibn Saʿīd Albushnajiyy said, Saʿīd ibn Ḥafṣ stated that he heard directly from Mīʿqal ibn ʿUbayd Allah via ʿikrimah ibn Khālid via Saʿīd ibn Jubayr via Ibn ʿAbbās (may Allah be pleased with him and his father) via ʾUbay ibn Kaʿb (may Allah be pleased with him) stated that the Messenger of Allah (PBUH)said: "Allah will reward the one who recites Sūrat Muḥammad with drinking from the rivers of Jannah." (1)

In the name of Allah, the Most-Merciful, the Mercy-Giver

Qurʾān (47:1) ﴿Allah will bring to nothing the deeds of those who disbelieve and bar others from the way of Allah﴾ 'Aḍal' means 'not accept and render their deeds void'. Aḍaḥāk said: "He (the Almighty) rendered their schemes, which they plotted against the Prophet (PBUH) void. He also made their plans turn against them."

Qurʾān (47:2) ﴿but He will overlook the bad deeds of those who have faith, do good deeds, and believe in what has been sent down to Muḥammad––the truth from their Lord––and He will put them into a good state﴾ 'bāl' means 'ḥal' (state). The plural of it is 'bālāt'.

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(1) **{2751} The Assessment of reliability of the chain of transmitters:**
- As we mentioned before, the hadith is fabricated, and this chain has the compiler Shiekh who was not mentioned in invalidation or rctification, and Sa'id (honest), Me'qil who was honest bud has mistakes, Muḥammad Ibn Ibrahim.

The authentification of Hadith:
- It was mentioned many times before.

Sufyān Athawriyy interpreted the verse: "and believe in what has been sent down to Muḥammad" as follows: 'They followed all of his commands.' Ibn ʿAbbās (May Allah be pleased with him and his father) said: "The ones who disbelieved and prevented others from the way of Allah are the people of Makkah. The ones who believed and did good deeds are the Anṣār."

Qurʾān (47:3) ﴿This is because the disbelievers follow falsehood﴾ they follow the devils ﴿while the believers follow the truth from their Lord﴾ they follow the Qurʾān ﴿In this way Allah shows people﴾ 'yaḍrib' means clearly show ﴿their true type﴾ ''amthāl' means 'ashkāl' (type).

Qurʾān (47:4) ﴿When you meet the disbelievers in battle, strike them﴾ strike the combatants. 'Faḍarb' is 'manṣūb' by means of encouragement (ighrāʾ) ﴿in the neck﴾ 'riqāb' means ''aʿnāq' (necks); the singular is 'raqabah' ﴿and once they are defeated﴾ ''athkhantumūhum' means 'completely defeated them' so they have become captives in your hands ﴿bind any captives firmly﴾ to prevent them from escaping ﴿later you can release them by grace﴾ after taking them as captives. This release is without compensation nor ransom ﴿or by ransom﴾ 'fidāʾ' is 'manṣūb' due to the ellipsis of the verb. The statement means: "you can release them by grace or take a ransom for them to be freed."

There is a difference of opinion with regards to the rulings derived from this verse:

Some stated that the verse is abrogated by the verse: ﴿If you meet them in battle, make a fearsome example of them to those who come after them﴾ and the verse: ﴿wherever you encounter the idolaters, kill them﴾. This is the opinion of Qatādah, Aḍaḥāk, Assudiyy, and Ibn Jurayj from the chain of narration of Alʿawfī via Ibn ʿAbbās (may Allah be pleased with him and his father).

(2752) (Weak) I heard ʿAqīl ibn Muḥammad say, Abā Alfaraj Albaghdādiyy told them that Muḥammad ibn Jarīr said, Ibn ʿAbd Alʾaʿlā said, Ibn Thawr via Maʿmar via ʿAbd Alkarīm Aljazariyy said: "A disbeliever sent a letter to Abū Bakr (may Allah be pleased with him) to offer a ransom in exchange of the

release of one of the captives. Abū Bakr (may Allah be pleased with him) said: 'Kill him; killing one disbelieving man is more beloved to me than so-and-so." (1)

Other scholars stated that this verse is unabrogated. The ruler has the right to choose killing the captive, releasing him graciously, or accepting the ransom in exchange of releasing him. This is the opinion of Ibn ʿUmar, Alḥassan, and ʿaṭāʾ; this is the right choice because the Messenger of Allah (PBUH) and the Rightly Guided Caliphs after him choose between all of these choices. (Some of the interpreters of the Qurʾān who accept this opinion are Aṭabariyy, Annaḥās, Albaghawiyy, Alqurṭubiyy, and Ashawkāniyy)

The Messenger of Allah (PBUH) killed ʿUqbah ibn Abī Muʿayṭ and Annaḍr ibn Alḥārith after taking them as captives in the Day of Badr. He (PBUH) also accepted the ransom for the release of some of the captives of the Battle of Badr. He (PBUH) killed the combatants of Banī Qurayẓah who accepted the verdict of Saʿd (may Allah be pleased with him) who were executed without resistance. He (PBUH) released Thumamah ibn Athāl Alḥanafiyy graciously after taking him as a captive.

(2753) (Weak narration) I heard ʿAqīl ibn Muḥammad state that he heard Abā Alfaraj Alqāḍī Albaghdādiyy (judge from Baghdad) via Muḥammad ibn Jarīr said, Ibn ʿAbd Alʾaʿlā said, Ibn Thawr via Maʿmar via a man from Levant who used to guard ʿUmar ibn ʿAbd Alʿazīz said: "I never saw ʿUmar kill any captive except one man from the Turks who were taken as captives. ʿUmar commanded that the captives become bondsmen but one of the men who captured them said: 'O Commander of the Faithful, had you seen him

(1) **{2752} The Assessment of reliability of the chain of transmitters:**
- Its chain has the compiler, whom I did not find, and Abdel Kareem who did not meet with Abu Bakr.

The authentification of Hadith:
- Abder-Raziq narrated it in his (compiler) 5/212, number: (9391), in the same brief wrds, and in (the Interpretation) 2/220, in the same words, Abū 'Ubaidah narrated it in (the Money) (p.352) number (317), in the same brief words, both of them relying on Mu'aamar, and Aṭ-Ṭabary narrated it in his (Interpretation) 41/26, in the same words.

kill many Muslims, you would've cried profusely!'. ʿUmar said: 'Go ahead! kill him!', so the man killed the captive." (1)

﴿until the toils of war have ended﴾ 'ʾawzār' means 'burdens and loads'.

Others stated that the meaning of 'ʾawzār' is 'sins and transgressions', because every war includes sins committed by all sides.

Others stated that 'ʾawzār' means 'weapons and logistics of war'; when the war stops. 'Ḥarb' means 'muhāribūn' (combatants) like 'shirb' which means 'sharibūn' (drinkers) and 'rakb' which means 'rakibūn' (passengers).

Others stated that 'ʾawzār' refers to the enemy combatants who should stop committing sins and transgressions in the war; they should repent from disbelief and believe in Allah and His Messenger.

'Kurāʿ' (animals like horses, mules, and donkeys) is a synonymous with 'ʾawzār'. Alʾaʿshā said: "I have prepared the 'Kurāʿ'... long spears and male horses."

The meaning of the verse is: 'You should thoroughly subdue the disbelievers by killing and binding the captives firmly until the religion of Islam overpowers all false religions and all people accept Islam willingly or unwillingly; at that time, all worship is devoted to Allah alone and there will be no need for Jihād or fighting. This is the time of the coming of ʿīsā (PBUH).

Alḥassan said: "To have all worship devoted to Allah alone." Alkalbiyy said: "Until they embrace Islam or accept a peace treaty."

﴿That [is the way]﴾ which Allah clarified about the rulings regarding disbelievers ﴿Allah could have defeated them Himself if He had willed﴾ He destroyed them and protected you from them without fighting ﴿but His

(1) **{2753} The Assessment of reliability of the chain of transmitters:**
- Its chain is weak 9da'if); as the narrator from 'Omar is unknown.
The authentification of Hadith:
- Abder-Raziq narrated it in his (Compiler) 5/205 (9392), and in his (Interpretation) 2/220 relying on Mu'amer, in the same words, and Aṭ-Ṭabary narrated it in his (Interpretation) 26/ 41-42 relying on Ibn Thawr. Abder-Razaq and Aṭ-Ṭabary said that the narrator after 'Omar was from Bany Asad.

purpose is to test some of you by means of others﴾ to reveal the true essence of those who strive and show patience ﴿Those who are killed for His cause﴾ Alḥassan read ‘quttilū’ with ‘dammah’ on the ‘qāf’ and ‘kasrah’ under the ‘tāʾ with ‘shaddah’ and without ‘ʾalif’(Qirāʾah shādhah). Abū ʿAmr, Yaʿqūb, and Ḥafṣ read ‘qutilū’ with ‘dammah’ on the ‘qāf’ and ‘kasrah’ under the ‘tāʾ’ without ‘shaddah and ʾalif’; this is the choice if Abū Ḥātim. The word refers to the martyrs.

ʿāṣim Ajaḥdariyy read ‘qatalū’ with ‘fatḥah’ on the ‘qāf and tāʾ’ without the letter ‘ʾalif’. The word refers to the believers who killed the disbelievers. (Qirāʾah shādhah)

The rest of Qurrāʾ read ‘qātalū’ with ‘ʾalif’ which refers the fighters; the Mujāhidīn. This is the choice of Abū ʿUbayd ﴿He will not let their deeds come to nothing﴾ Qatādah: “We were told that this verse was revealed in the Day of ʾUḥud and the Messenger of Allah (PBUH) was in the valley while a great number of casualties was in the Muslim side. The disbelievers shouted: ‘O Hubal, be high’. The Muslims replied: ‘Allah is Higher and more Sublime’. The disbelievers said: ‘This is a day of (revenge) for the day of Badr and the war is victory and defeat between us. We have the (idol) Al ʿUzzā, and you have no ʿUzā’. The Messenger of Allah (PBUH) said: “Say, Allah is our Helper, and there is no helper for you. Those killed from our side are alive (in Paradise)- well provided for and those killed from your side are punished in the hellfire.’”

Qurʾān (47:5) ﴿He will guide them﴾ in this life to acts of obedience and they will have the ultimate reward in the hereafter ﴿and put them into a good state﴾ Allah Will compensate those who were wronged by them and Will accept their good deeds.

Qurʾān (47:6) ﴿He will admit them into the Garden He has already made known to them﴾ He (the Almighty) Will show them their homes in Paradise to know their location and ranks which Allah, the Almighty allocated for them. They (the believers) will never lose the way to their homes and they

will not need to ask anyone to tell them about the directions. They will act as if they were dwellers of those homes since their birth. They will go forward to their homes as if they are going to their homes in this life without any confusion. They will also have knowledge of their ranks, wives, servants, and blessings more than their knowledge of their homes and wives in this world; this is the opinion of most interpreters of the Qurʾān.

Mūʾrrij said: "He (the Almighty) Will make their homes scented." 'ʿarf' means a good smell (scent). Arabs say: 'ʿarraft' which means 'applied good smell' to the soup- when they add salt and Plantago to it.

The poet said: **"The food gets into the mouths… which is merely a mixture of scented flour and low-quality minced meat."** (The poet used the word 'muʿarraf' which means scented.

Qurʾān (47:7) ﴿You who believe! If you help Allah﴾ help His Messenger and His religion ﴿He will help you and make you stand firm﴾ on adhering to Islam and fighting in the cause of Allah.

Qurʾān (47:8) ﴿As for the disbelievers, how wretched will be their state!﴾ Ibn ʿAbbās (may Allah be pleased with him and his father) said: "'taʿsā' means 'away with them'".

Abū Alʿālīah said: "'taʿsā' means falling down." Aḍaḥāk said: "'taʿsā' means failure." Ibn Zayd said: "'taʿsā' means 'shaqāʾ' tightness and hardship." Ibn Jarīr said: "Shame and affliction." Alfarrāʾ said: "'taʿsā' is 'manṣūb' because it is a 'maṣdar' (a noun derived from a verb) that is used for prayer."

If someone says to someone else 'taʿsān', this means that he is wishing him to fall down and never stand up again. 'ʾatʿasahu Allah' is the verb used in prayer and 'taʿis' is also used for the third person. 'mutʿas' is the noun. The antonym is 'laʿā', which is used as a prayer for the person to get up.

Alʿaʿshā used both words in one line of poetry to describe his she-camel: "The she-camel was fat and strong but… when it fell down, it was easier for me to say 'taʿsā' instead of 'laʿā'."

﴿Allah has brought their deeds to nothing﴾ because they were in obedience to the devil without any belief in Allah.

Qurʾān (47:9) ﴿It is﴾ misguidance and rejection ﴿because they hate what Allah has sent down that He has caused their deeds to go to waste﴾

Qurʾān (47:10) ﴿Have they not travelled the earth and seen how those before them met their end? Allah destroyed them utterly﴾ He (the Almighty) destroyed them along with their homes and then He also threatened the disbelievers in Makkah as follows: ﴿a similar fate awaits the disbelievers﴾ if they don't believe in Islam.

Qurʾān (47:11) ﴿That is﴾ What I have mentioned and what I have done ﴿because Allah protects the believers﴾ the One who grants support, victory, and protection. Ibn Masʿūd (may Allah be pleased with him) read 'walī' instead of 'mawlā' ﴿while the disbelievers have no one to protect them﴾

Qurʾān (47:12) ﴿Allah will admit those who believe and do good deeds to Gardens graced with flowing streams; the disbelievers may take their fill of pleasure﴾ in this world ﴿and eat as cattle do﴾ they only care about filling their bellies and pleasing their private parts. They are in total oblivion and heedlessness of what's to come. Some stated that the believer takes a provision form this world (for the hereafter), the hypocrite takes the adornment of this life, and the disbeliever immerses himself in pleasure ﴿but the Fire will be their home﴾

Qurʾān (47:13) ﴿We have destroyed many a town stronger than your own [Prophet]- the town which [chose to] expel you﴾ which its people expelled you. The evidence for this understanding is the word ''ahlaknāhum' which means 'We destroyed them'. The word wasn't ''ahlaknāhā' (We have destroyed it) ﴿and they had no one to help them﴾ Ibn ʿAbbās (may Allah be pleased with him and his father) said: "When the Messenger of Allah (PBUH) came out of Makkah to Ghār Thawr (round hollow in a hillside), he turned his head towards Makkah and said: 'You are the most beloved place created by Allah to Allah and the most beloved place created by Allah to me. Hadn't it for

the disbelievers driving me out of it, I wouldn't have left you at all', therefore Allah, the Almighty revealed this verse."

Qurʾān (47:14) ﴿Can those who follow clear proof from their Lord﴾ Muḥammad (PBUH) and the believers ﴿be compared to those whose foul deeds are made to seem alluring to them﴾ Abū Jahl and the disbelievers.

Qurʾān (47:15) ﴿Here is a picture of﴾ 'mathal' means a simile and description ﴿the Garden﴾ ʿAliyy ibn Abī Ṭālib read 'amthāl Al-Jannah' (as the plural of mathal' ﴿promised to the pious: rivers of water forever pure﴾ 'ʾāsin' means rotten that has changed color, taste and odor (ʾājin). 'ʾāsin and ʾājin' are nouns while 'yaʾsin and yaʾjan' are verbs. 'ʾasan, yaʾsin, and yaʾsun' vs. 'ʾajin, yaʾjin, and yaʾjan'. You may say 'ʾusūnān and ʾujūnān' when you want to describe a change in the water. The verb 'ʾasin' is only used when someone loses consciousness after smelling something unpleasant.

Zuhayr said: "The brave companion of mine lost his power… he swayed back and forth like someone who went down a well and lost consciousness due to a stinky smell coming out of it." (The poet used the word ʾasin'.

The majority of Qurrāʾ read 'ʾāsin' with 'mad' (elongated ʾalif) and Ibn Kathīr read it without 'mad'. Both of them are correct dialects.

﴿rivers of milk forever fresh, rivers of wine, a delight for those who drink﴾ 'ladhah' means 'ladhīdhah' (tasty). The wine wasn't stepped on with feet (like the grapes) nor contaminated with hands. 'ladh and ladhīdh' has the same morphological balance of 'ṭib and ṭabīb' ﴿rivers of honey clarified and pure﴾ Kaʿb Alʾaḥbār said: "Dijlah river (Tigris) is the river of water for the dwellers of Paradise, Al-Furāt (Euphrates (is the river of milk, the Nile is the river of wine, and the Sayḥān (Seyhan) is the river of honey. These four rivers gush out of the river of Al-Kawthar."

﴿[all] flow in it; there they will find fruit of every kind; and they will find forgiveness from their Lord. How can this be compared to the fate of those stuck in the Fire﴾ there is an ellipsis which is understood from the context as follows: 'are the righteous people who will enter Paradise like those stuck in the fire?'

Ibn Kaysān said: "There is picture of Jannah which has those rivers and fruits for the pleasure of believers and on the other side there is a picture of Hellfire which has painful punishments for the disbelievers."

﴿given boiling water to drink that tears their bowels﴾ when the boiling water approaches them, it will boil their faces so their scalp will fall down and when they drink that water, their bowels will be torn apart.

Qurʾān (47:16) ﴿Some of these people﴾ the disbelievers ﴿listen to you﴾ the hypocrites who listen to the Prophet's speech but don't understand anything because they were taking the speech lightly and were immersed in heedlessness ﴿but, once﴾ 'ḥatā ʾidhā' means 'faʾidhā' (but once) ﴿they leave your presence, they sneer at those who have been given knowledge﴾ the ones who were given knowledge are the companions ﴿saying, what was that he just said?﴾ they are referring to Muḥammad (PBUH). 'ʾānifā' means 'now' which originally means 'the beginning of something'.

Muqātil said: "The Messenger of Allah (PBUH) delivered a sermon in which he reprimanded the hypocrites. The hypocrites heard him and after they got out of the Masjid, they asked ʿAbdullah ibn Masʿūd (may Allah be pleased with him) about the content of the sermon showing mockery and irreverence.

Ibn ʿAbbās (may Allah be pleased with him and his father) interpreted the verse: "they sneer at those who have been given knowledge" as follows: "I am one of those who were asked."

Qatādah said: "Those are the hypocrites. Two men entered, one of them was conscious of Allah and benefited from the advice, and the other man wasn't conscious of Allah and didn't benefit from the advice. It was said that people are in three categories: a conscious listener, a practical listener, and a heedless listener who abandons the truth."

﴿These are the ones whose hearts Allah has sealed﴾ they didn't believe ﴿and they followed their own desires﴾

Qurʾān (47:17) ﴿Allah has increased the guidance of those who follow the right path, and given them their awareness [of Him]﴾ for the believers.

Ibn Masʿūd and Alʾaʿmash read ‘ʾaʿṭāhum’ (Qirāʾah shādhah). Allah Has inspired and blessed them with being conscious of Him. Saʿīd ibn Jubayr said: “He (the Almighty) Has given them the reward of being conscious of Him.”

Qurʾān (47:18) ﴿What are the disbelievers waiting for﴾ ‘yanẓurūn’ means ‘yantaẓirūn’ (waiting) ﴿other than the Hour which will come upon them unawares? Its signs are already here﴾ ‘ʾashrāṭ’ means ‘signs’. The Prophethood of Muḥammad (PBUH) is one of those signs. Others stated that ʾashrāṭ’ means ‘proofs and evidence of the Day of Judgment.

The singular form of ʾashrāṭ’ is ‘sharṭ’. The policemen are called ‘shuraṭ’ because they have specific signs which they are known by. ‘sharṭ’ (condition) is used in contracts, etc. The verb used for a man who specifies a certain action that leads to a clear path is ‘ʾashraṭ’.

ʾAws ibn Ḥujr described a man who got down on a rope from the top of a mountain to a tree used for making bows and arrows. He said: “He risked his life while holding to the rope… after putting his trust in Allah.” (The poet used the verb ‘ʾashraṭ’ {he has done something which is a clear path to death)

﴿but once the Hour has actually arrived, what use will it be then to take heed﴾ remembrance, repentance, and lessons learnt are all useless at that time. This is equivalent to the verse: ﴿they will say, ‘now we believe in it’, but how can they reach it from such a distant place).

Qurʾān (47:19) ﴿So [Prophet], bear in mind that there is no god but Allah﴾ some stated that Allah addresses the Prophet but the target audience are the believers; there are many examples like it in the Qurʾān. Others stated that the meaning is: ‘be steadfast on the knowledge of the Oneness of Allah.’ Alḥusayn ibn Alfaḍl said: ‘Have more knowledge of the Oneness of Allah added to your previous knowledge.’

ʿAbd Alʿazīz ibn Yaḥīā Alkinānī said: “The Prophet (PBUH) used to feel distressed by the false accusations of the disbelievers and hypocrites, therefore, Allah the Almighty revealed this verse which means: ‘there is no one who can remove such distress except Allah, therefore, trust Allah alone in your heart.’”

Abū Alʿālīah and Ibn ʿuyaynah said: "This statement is connected to something before it. It means: 'Know that no one can find any refuge besides Allah, the Almighty in the Day of Judgment.'"

(2754) I heard Abā Alqāsim ibn Ḥabīb say, Abā Bakr ibn ʿabdūs said: "Know that there is no one who will hold people accountable on that day except Allah alone." This is equivalent to the verse: ﴿Master of the Day of Judgment﴾. (1)

﴿and ask forgiveness for your sins﴾ so your people may take you as a role model. Others stated that this means: 'ask forgiveness for the knowledge that you do not know about Allah.' (This is unauthentic and it contradicts what the Prophet (PBUH) said: **{I am most obedient and dutiful among you to Him}"** (2)

(2755) I heard ʿaqīl ibn Muḥammad say, Abā Alfaraj Alqāḍī said, Muḥammad ibn Jarīr said, Abū Kurayb said, ʿUthmān ibn Saʿīd said, Ibrāhīm ibn Sulaymān via ʿāṣim Alʾaḥwal via ʿAbdullah ibn Sarjis (may Allah be pleased with him) said: "I went to the Messenger of Allah (PBUH) and said: 'May Allah forgive you, O Messenger of Allah', so someone said: 'Do we ask forgiveness for you, O messenger of Allah?'. The Prophet (PBUH) said: 'Yes, and ask forgiveness for yourself, too.' Then the Prophet (PBUH) recited: **"ask forgiveness for your sins and for the sins of believing men and women"**. (3)

(Fabricated Ḥadīth) I heard Alḥusayn ibn Muḥammad ibn Alḥusayn Addīnawariyy (may Allah grant His Mercy to him) say, Aḥmad ibn ʿAliyy ibn

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(1) **{2754} the Assessment of reliability of the chain of transmitters:**
- The compiler Shiekh was accused of lying by Al-Hakim.

The authentification of Hadith:
- I did not find it.

(2) See: (Al-Wasiṭ) by Al-Waḥidy 4/125, (the Signs of Revelation) by Al-Baghawy 7/285, and (the Beautiful Pearls) by Ath-Tha'aliby 3/185.

(3) **{2755} The Assessment of reliability of the chain of transmitters:**
- Its chain contains the compiler Shiekh whom I did not find, while the hadith is authentic (Ṣaḥiḥ).

The authentification of Hadith:
- Imam Muslim narrated it in his book: (the Virtues), chapter: the proof of the seal of prophethood, on the authority of ʿĀṣim Al-Aḥwal, in the same detailed words.

ʿUmar ibn Ḥubaysh Arrāzī said, Abū Bakr Muḥammad ibn ʿayāsh Alʿutbiyy said, Abū ʿUthmān Saʿīd ibn ʿAnbasah Alkharrāz said,

ʿAbdurraḥmān ibn Muḥammad via Bakr ibn Khunays (Muḥammad ibn Yaḥīā) via (Mūsā) ibn Wardān via Abī Hurayrah (may Allah be pleased with him) stated that the Messenger of Allah (PBUH) said: "Whoever doesn't have anything to give as a charity can ask forgiveness for believing men and women; this will be counted as a charity." (1)

﴿and for the sins of believing men and women. Allah knows whenever any of you move, and whenever any of you stay still﴾ 'mutaqalab' refers to being originated from the sperm of fathers and wombs of mothers. 'mathwā' refers to your stay in this life (age). Ibn Kaysān said: "'mutaqalabakum' refers to the change of position while sleeping and 'mathwākum' refers to being buried inside the graves."

Ibn ʿAbbās (may Allah be pleased with him and his father) and Aḍaḥāk said: "'mutaqalabakum' refers to the life changes and actions in this world and 'mathwākum' refers to the destination to Paradise or hellfire."

Ibn Jarīr said: "'mutaqalabakum' refers to actions that you are busy with in the morning and 'mathwākum' refers to sleeping at night; Allah knows every single detail about all of that."

Qurʾān (47:20) ﴿Those who believe ask﴾ yearning for revelation and Jihād ﴿why no sura has been sent down﴾ about fighting ﴿Yet when a decisive sura is sent down﴾ that mentions commands and prohibitions. Qatādah said: "Any Sūrah that has a mention of Jihād is decisive (muḥkamah). These Sūrahs

(1) **{2756} The Assessment of reliability of the chain of transmitters:**
- Its chain of transmitters is fabricated; as it has Muḥammad Ibn Yaḥia, Ibn 'Anbessah,and Ibn 'Aiāsh.
- The aythentification of Hadith:
- Aṭ-Ṭabarany narrated it in (the Grand Glossary) 19/225 (551), and in (Al-Awsaṭ) 3/128 (2693), relying on Abder-Raḥman Ibn Muḥammad, in the same words. Al-Haithamy said in (the colletor of appendages) 11/91: It was narrated by Aṭ-Ṭabarany in (Al-Awsaṭ), and it has some transmitters whom I did not know.

has the harshest content about the hypocrites." ʿAbdullah (may Allah be pleased with him) read: 'muḍdathah' instead of 'muḥkamah'.

﴿you can see the sick at heart looking at you [Prophet]﴾ the hypocrites disapprovingly stare at the Prophet because they hate Jihād and wish to avoid fighting the enemy ﴿like someone in the throes of death. It would have been better for them﴾ 'ʾawlā' is a threat.

Qurʾān (47:21) ﴿to obey﴾ before the revelation of the decisive Sūrah, those hypocrites said: 'obedience'. It is 'marfūʿ' based on being part of a speech which means: 'We were commanded to obey' or 'Obedience is an obligation upon us' ﴿and fitting words﴾ are better. Others stated that it is connected to the beginning of the speech; the letter 'lām' in the word 'lahum' has the same function of 'bāʾ'. The meaning in this case would be: 'It would have been better for them to obey Allah and His Messenger (PBUH). The 'fitting words' are those which show responsiveness and obedience.

﴿it would also be better for them to be true to Allah when the decision to fight has been made﴾ 'ʿazam' means became serious after the revelation of the command to fight. Being true to Allah is through showing belief and obedience.

Qurʾān (47:22) ﴿perhaps﴾ 'ʿasaytum' means 'laʿalakum' (perhaps) ﴿if you turn away﴾ from the Qurʾān and its teachings ﴿you would then spread corruption throughout the land﴾ by committing sins, persecution, bloodshed, and backsliding to the disunity of Jāhilīah (pre-Islamic era of ignorance) after Allah Has granted you unity and intimacy through Islam.

Qatādah said: "The ones who abandon the Book of Allah, the Almighty committed bloodshed, severed ties of kinship, and disobeyed the Most-Merciful!". Others stated that the word 'tawalītum' refers to 'wilāyah' (alliance).

Almusayib ibn Sharīk and Alfarrāʾ said: "The meaning is: 'Perhaps, you would wrongfully spread corruption in the land if you become in charge of people's affairs'; this was revealed about Banī ʾUmayah and Banī Hāshim." The evidence for this interpretation is:

(2757) (Very weak narration) I heard Alḥusayn ibn Muḥammad ibn Alḥusayn say, Hārūn ibn Muḥammad ibn Hārūn said, Muḥammad ibn ʿAbd Alʿazīz said, Alqāsim ibn Yūnus Alhilāliyy via Saʿīd ibn Alḥakam Alwarāq via Abī Dāwūd via ʿAbdullah ibn Mughaffal said: "I heard the Messenger of Allah (PBUH) recite: "perhaps, if you become in charge of the affairs of others, you would then spread corruption throughout the land." The word 'wullītum' means were put in charge. (1)

ʿAliyy ibn Abī Ṭālib (may Allah be pleased with him) read 'tuwūlītum' with 'dammah' on the 'tāʾ and wāw' and 'kasrah' under the 'lām'. The meaning is: 'If you act wrongfully in charge of others, you would join those who immerse themselves in Fitnah (sedition) and you would also cooperate with the enemy.' The same meaning was narrated by Rūways via Yaʿqūb.

﴿and sever your ⌜ties of⌝ kinship!﴾ Yaʿqūb, Abū Ḥātim, and Sallām read 'taqṭaʿū' lightly (tāʾ without shaddah) instead of 'tuqaṭṭiʿū' like the verse: ﴿break whatever ⌜ties⌝ Allah has ordered to be maintained﴾ (the word 'yaqṭaʿūn is in this verse).

Alḥassan read 'taqṭṭaʿū' with 'fatḥah' on all of the letters like the verse: ﴿Yet the people have divided it into different sects﴾ (the word taqṭṭaʿū' is in this verse)

Others read it as 'tuqṭṭaʿū' with 'dammah' on the 'tāʾ' and 'shaddah' on the 'ṭāʾ' which is a hyperbole that means severing the ties many times.

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(1) **{2757} The Assessment of reliability of the chain of transmitters:**

- Its chain of transmitters is very weak (da'if); as it has unknown narrators, and the distracted Abū Dāwūd.

The authentification of Hadith:

- Ḥafṣ Ad-dury narrated it in a part contained the recitations of Prophet Muḥammad (pbuh) (p. 149) relying on Sa'id Ibn Al-Ḥaham, and according to the same source, Al-Ḥakim narrated it in (Al-Mustadrik) 2/279, and Aṭ-Ṭabary narrated it at length in (Tahzib) as well as in (Fatḥ Al-Bary) 8/581, saying: "After reciting this verse, Prophet Muḥammad said: "They are some people of Quraish, Allah the Almighty warned them, if they were given the authority, they must not mischief in the land and sever their ties of kindship." And it contains: "in tuwūlītum", and this is the recitation of Ibn Gana in (Al-Muḥtasib) (p.621).

Qurʾān (47:23) ﴿These are the ones Allah has rejected, making their ears deaf and their eyes blind﴾ to see the truth.

Qurʾān (47:24) ﴿Will they not contemplate the Quran? Do they have locks on their hearts﴾ therefore, they do not understand the teachings and rulings in the Qurʾān.

(2758) (Weak narration) I heard ʿaqīl ibn Muḥammad say, Almuʿāfā ibn Zakarīā said, Muḥammad ibn Jarīr said, Ibn Humayd said, Yaḥīā ibn Wāḍiḥ said, Thawr ibn Yazīd via Khālid ibn Maʿdān said: "Every single person has four eyes. Two eyes on the face for worldly affairs and other two eyes in his heart for his religion and every promise that Allah, the Almighty Has given in the unseen world. Every single person has a devil hiding inside the human's backbone, wrapping its head around his shoulders and opening its mouth to devour his heart. Whenever Allah wants something good for His servant, He makes the servant's eyes inside his heart insightful of Allah's promise in the unseen world, and then the servant puts his knowledge into action. But if Allah wants a punishment for His servant, He makes the servant's eyes inside his heart blind. This is the interpretation of 'do they have locks on their hearts'". (1)

(2759) The same chain of narration via Ibn Jarīr said, Bishr said, Ḥammād ibn Zayd said, Hishām ibn ʿurwah via his father said: "One day, the Messenger of Allah (PBUH) recited: "Will they not contemplate the Qurʾān? Do they have locks on their hearts", so a young man from Yemen said: 'The

(1) **{2758} The Assessment of reliability of the chain of transmitters:**

- It is a weak (da'if) chain; as it contains the compiler Shiekh, whom I did not find, and the weak narrator Ibn Ḥamead.

The authentification of Hadith:

- Aṭ-Ṭabary narrated it in his (Interpretation) 26/57 and from the same source the compiler narrated it, Al-Khara'iṭy narrated it in (the morbidity of hearts) 1/31 (483, according to this chain, Ad-Delmy narrated it in his (Musnad) from Mo'āz's raised (marfu')hadith 4/309 (6449), Abū Na'im narrated it in (Al-Ḥilah) 5/212, Al-Behiqy stated it in (Act of God) 2/5 (483), all of them relying on Thawr, except AdDelmy, without the words: "no one…his heart", but it was added by Abū Dāwūd in (Az-Zuhd) (p.398), by Ibn Jarir in his (Interpretation) 21/216, and by Abū Na'im in (Al-Ḥuliah) 5/213, in the same words.

locks on their hearts until Allah, the Almighty Unlocks or Opens them'. This young man was noticed by ʿUmar (may Allah be pleased with him) until he appointed him as an official." (1)

Qurʾān (47:25) ﴿Those who turn on their heels after being shown guidance﴾ Qatādah said: "These are the disbelievers from the People of the Book; they disbelieved in Muḥammad (PBUH) despite knowing the truth as well as finding his characteristics mentioned in their scriptures."

Ibn ʿAbbās (may Allah be pleased with him), Aḍaḥāk, and Assudiyy said: "They are the hypocrites."

﴿are duped and tempted by Satan﴾ 'sawal' means 'adorned'. Abū ʿAmr read 'Umlīa' with 'dammah' on the ''alif' and 'fatḥah' on the 'yā'' in the passive form 'mabnī lilmajhūl'. Mujāhid and Yaʿqūb read ''Umlī' with 'dammah' on the ''alif' and 'sukūn' on the 'yā'' as a first-person verb attributed to Allah, the Almighty, the One who does this to them. This is the choice of Abī Ḥātim. Others read ''amlā' as a third-person verb attributed to Allah. This is the choice of Abī ʿUbayd.

Qurʾān (47:26) ﴿That is because﴾ those hypocrites or Jews ﴿they said to those who detest what Allah has revealed﴾ the disbelievers ﴿We will obey you in some matters﴾ By disobeying Muḥammad (PBUH) and abandoning Jihād ﴿But Allah knows what they are hiding﴾ the people of Kūfah except

(1) **{2759} The Assessment of reliability of the chain of transmitters:**
- The chain of transmitters is weak (da'if); as it is incomplete (mursal), as well as its compiler whom I did not find.
- **The authentification of Hadith:** Aṭ-ṭabary narrated it in his (Interpretation) 26/58, Al-Baghawy narrated it in his (Interpretation) 7/287 relying on the compiler and Isḥaq Ibn Rahawaih, as well as in (the Great requests) 15/236 (3717) from Hesham, in the same words, and As-Siuṭy narrated it in (The Pearls) 6/52 relying on Ibn Al-Munzir and Ibn Mardwaih.
- It has a narrated witness on the authority of Sahl Ibn Sa'id (may Allah be pleased with him), which was narrated by Ad-Darqaṭny in (the Individuals) as well as in (the Parties) by Ibn Ṭahir 3/98, and Al-Baihaqy narrated it in (Act of God) 1/ 350 (331), it contains Zo'aib Ibn 'Imamah, while Az-Zahaby stated in (Al-Mughny) that Ad-Darqaṭny said It is a weak (da'if) hadith.

Abā Bakr read ‘ʾisrārahum’ with ‘hamzah’ under the ‘ʾalif’ and others read it with ‘fatḥah’ on the ‘ʾalif’ as a plural of the word ‘sir’ (secret).

Qurʾān (47:27) ﴿How will they feel when the angels take them in death﴾ ‘tawafathum’ with ‘tāʾ’ is the Qirāʾah of most Qurrāʾ. ʿīsā read ‘tuwafīhum’ with ‘yāʾ’ ﴿and beat their faces and their backs﴾ at the moment of death. This is similar to the verse in Sūrat Alʾanfāl: ﴿If only you could see when the angels take the souls of the disbelievers, beating their faces and backs, ⌜saying,⌝ ﴿Taste the torment of burning!﴾) and the verse in Sūrat An-Naḥl: ﴿Those whose souls the angels seize while they wrong themselves will then offer ⌜full⌝ submission ⌜and say falsely,⌝ ﴿We did not do any evil.﴾ ⌜The angels will say,⌝ ﴿No! Surely Allah fully knows what you used to do﴾)

Qurʾān (47:28) ﴿because they practiced things that incurred Allah's wrath, and disdained to please Him? He makes their deeds go to waste﴾

Qurʾān (47:29) ﴿Do the corrupt at heart assume﴾ those are the hypocrites ﴿that Allah will not expose their malice﴾ ‘ʾaḍghānahum’ means ‘their malice’ against the believers. The singular form of it is ‘ḍighn’. Allah Will expose the malice of the hypocrites to let the believers know their true colors.

Qurʾān (47:30) ﴿We could even point them out to you if We wished﴾ ‘laʾarīnākahum’ means ‘let you know them’. The Arabs say: “I will show you what I do” (they use the word ‘laʾurīk’ which means: I will let you know). This is similar to the verse: ﴿by means of what Allah has shown you﴾) (the word ‘ʾarāk’ means {let you know}”.

﴿and then you could identify them by their marks﴾ ‘sīmāhum’ means ‘their marks’.

Anas ibn Mālik said: “After the revelation of this verse, the Messenger of Allah (PBUH) had known everything about the hypocrites; he used to recognize them by their marks. We were in a battle and the army had seven hypocrites who people complained about but after they slept and woke up in one of the nights, the sentence ‘this is a hypocrite’ was written on their foreheads. This is the explanation of ‘by their marks’”.

Ibn Zayd said: "Allah wanted to expose their hypocrisy and wanted them to be driven out of the Masjid but they hid themselves behind saying: 'there is nothing worthy of worship except Allah', so this saved their lives and they were able to marry Muslim men and women." (1)

﴿but you will know them anyway by the tone of their speech﴾ Ibn ʿAbbās (may Allah be pleased with him and his father) said: "It (laḥn alqawl) means the meaning of the speech; the gist of it." Alquraẓiyy said: "The intent and motive of speech."

'laḥn' can be used in two scenarios. The first one is correct: the verb in the past is 'laḥan' and in the present is 'yalḥan' and the noun is 'laḥnā'

The verb in the past tense 'laḥan' means 'noticed'. The Messenger of Allah (PBUH) said: "perhaps some of them are more eloquent than others". The Prophet used the word 'ʾalḥan' which means to be more eloquent.

The second scenario is the wrong one: the verb in the past is 'laḥan' and in the present is 'yalḥan, the noun is 'lāhnā' and the agent noun (ʾism alfāʿil) is 'lāḥin'. The original meaning of this word is 'use words in a different usage'. It was narrated that someone said to Muʿāwīah (may Allah be pleased with him): "ʿUbayd Allah ibn Zīād speaks the Persian language", Muʿāwīah said: "Isn't it endearing that my brother's son uses different terms from two different languages!" The word 'yalḥan' was used in the previous quote.

The poet said: "I love the speech which is described by those who use rhymes… amazing articulation along with usage of terms which are used only in different contexts… the best of speech is the one which has 'laḥn'".

﴿Allah knows everything you do﴾

Qurʾān (47:31) ﴿We shall test you﴾ with Jihād ﴿to see which of you strive your hardest and are steadfast; We shall test the sincerity of your assertions﴾ the Qirāʾah of most Qurrāʾ is with 'nūn' (because Allah said: 'laʾarīnākahum'.

(1) Aṭ-Ṭabary narrated it in his (Interpretation) 26/61 in the same words, and Al-Qurṭuby mentioned it in (The Collector of Qur'an Rules) 16/252, in the same words.

Abū Bakr and Almufaḍal via ʿāṣim read all of the verbs with ‘yāʾ’. Yaʿqūb read ‘nablū’ with ‘sukūn’ on the ‘wāw’ based on ‘lanablūanakum’ and others read the ‘wāw’ with ‘fatḥah’ based on ‘naʿlam’.

Ibrāhīm ibn Alʾashʿath said: “Alfuḍayl (may Allah grant His Mercy to him) used to cry whenever he recited this verse. He used to say: ‘O Allah do not test us, because if you test us, our defects will be exposed’”. Alfuḍayl used the word ‘nablū’.

Qurʾān (47:32) ﴿Those who disbelieve, bar others from Allah’s path, and oppose the Messenger when they have been shown guidance, do not harm Allah in any way. He will make their deeds go to waste﴾ Ibn ʿAbbās (may Allah be pleased with him and his father) said: “Those are the ones who slaughtered animals to feed the army of the disbelievers before the Battle of Badr.” Allah says: ﴿Surely the disbelievers spend their wealth to hinder others from the Path of Allah)

Qurʾān (47:33) ﴿believers, obey Allah and the Messenger: do not let your deeds go to waste﴾ by disobeying Allah and His Messenger.

Muqātil and Athamāliyy said: “Do not regard your good deeds as a favor to the Messenger of Allah (PBUH); do not let your deeds go to waste”, this was reveled about the tribe of Banī ʾAsad.” I will mention this story in the interpretation of Sūrat Al-Ḥujurāt by Allah’s Will.

It was also said: “Do not let your deeds go to waste by self-admiration and showing off (rīāʾ).

Qurʾān (47:34) ﴿Allah will not forgive those who disbelieve, bar others from Allah path, and die as disbelievers﴾ it was said that they were the people of the well called ‘alqalīb’ (the disbelievers who were thrown into the well called ‘alqalīb’ after being killed in the Battle of Badr). The ruling of this verse is general.

Qurʾān (47:35) ﴿So do not lose heart﴾ ‘tahinū’ lose heart ﴿and cry out for peace﴾ Abū Bakr and Ḥamzah read ‘as-silm’ with ‘kasrah’ under the ‘sīn’ which means ‘peace treaty’ ﴿It is you who have the upper hand﴾ because you are sincere believers on the right path.

﴿Allah is with you﴾ Qatādah said: "Do not humiliate yourself to the disbelievers". ﴿He will not begrudge you the reward for your [good] deeds﴾ Ibn ʿAbbās, Qatādah, Aḍaḥāk, and ibn Zayd explained 'lan yatirakum' as 'He Will not wrong you'.

Mujāhid said: "He Will not take away any good deeds; He Will reward you for them. He Will increase your reward by His Grace." The Prophet (PBUH) said: **"If anyone misses the afternoon prayer (ʿAṣr), it is as though he had been cut off from his family and his property."** The word 'watir' means 'cut off' or 'to be taken away'.

Qurʾān (47:36) ﴿the life of this world is only a game, a pastime, but if you believe and are mindful of Allah, He will recompense you. He does not ask you to give up your possessions﴾ Allah doesn't ask you to give up your possessions as compensation for the reward. He commands you to believe and obey to be rewarded by Jannah. This is similar to the verse: ﴿I seek no provision from them, nor do I need them to feed Me﴾.

Others stated that Muḥammad (PBUH) doesn't ask you to give up your possessions, which is similar to the verse: Say, ﴿I do not ask you for any reward for this﴾ .

Others stated that the meaning of the verse is: 'Allah and His Messenger do not ask you to give up all your possessions. They both ask you for a very small amount. The Zakah is only 2.5% of the wealth, therefore, the believers should be pleased when they give it as charity. This is the opinion of Ibn ʿUyaynah and the choice of Abī Bakr ibn ʿAbdūs'.

(2760) (The sheikh of the author is considered a liar by Alḥākim) I heard Ibn Ḥabīb via the same narrator state that the context refers to this meaning. (1)

Qurʾān (47:37) ﴿If He were to do so and pressure you﴾ 'fayuḥfikum' means 'pressure and burden you'. Ibn Zayd said: "'iḥfāʾ' means 'taking everything with your both hands."

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(1) **{2760} The Assessment of reliability of the chain of transmitters:**
- The compiler Shiekh was accused of lying by Al-Ḥakim.
The authentification of Hadith:
- I did not find it.

﴿and He would bring your ill-will to light﴾ Qatādah said: "Allah, the Almighty knows that giving up their possessions will bring the ill-will to light."

Qurʾān (47:38) though now you are called upon to give for the sake of Allah, some of you are grudging. Whoever is grudging doing so only towards himself: Allah is the source of wealth﴾ the One in no need of your charity and obedience ﴿ and you are the needy ones﴾ you need giving charity and obeying Allah ﴿He will substitute other people for you if you turn away, and they will not be like you﴾ they will not be like you in obedience of Allah; they will be more obedient and much better than you. Alkalbiyy said: "These are the tribes of Kindah and An-Nukhaʿ.

ALḥassan said: "Those are the non-Arabs." ʿikrimah said: "Those are Persian and Byzantine empires."

(2761) (This narration is weak but the Ḥadīth is authentic) I heard Ibn Fanjuwaīh (may Allah grant His Mercy to him) say, ʿUmar ibn Alkhaṭāb said, ʿAbdullah ibn Alfaḍl said Yaḥīā ibn Ayūb said, Ismāʿīl ibn Jaʿfar said, ʿAbdullah ibn Jaʿfar ibn Najīḥ via Alʿalāʾ ibn ʿAbdurraḥmān via his father via Abī Hurayrah (may Allah be pleased with him) said: "Some of the Prophet's companions said: 'O Messenger of Allah (PBUH), who are those that Allah, the Almighty mentioned in the Qurʾān who would replace us and wouldn't be like us?'. Salmān (may Allah be pleased with him was sitting beside the Messenger of Allah (PBUH) so he (PBUH) patted the thigh of Salmān (may Allah be pleased with him) and said: 'This and his people. By Him in Whose Hand my soul is! If faith were on Pleiades, then men among the people of Persia would reach it.'" (1)

(1) **{2761} The Assessment of reliability of the chain of transmitters:**
- Its chain of transmitters is weak (da'if); as I did not find some of them, and Abdullah Ibn Ja'far is a weak narrator; but the hadith is authentic (Ṣaḥiḥ).

The authentification of Hadith:
- At-Termidy narrated it in the book: the reward of Qur'an on the authority of Prophet Muḥammad (pbuh), chapter: From Surah Muḥammad (pbuh, (3261) from Isma'il Ibn Ja'far, in the same words, and Ibn Ḥabān narrated it in his (Ṣaḥiḥ) 16/62.

Sūrat Al-Fatḥ

This Sūrah was revealed in Madīnah (Madanīah). It has 2438 letters, 560 words, and 29 verses.

(2762) I heard ʿUbayd Allah ibn Muḥammad Azāhid (may Allah grant His Mercy to him) say directly to me that Abū Alʿabbās Asarrāj said, Abū Alʾashʿath said, Almuʿtamir stated that he heard Abā Almuʿtamir Albaṣriyy say, Qatādah via Anas said: "When we turned back from the Battle of Ḥudaybīah, we couldn't slaughter our sacrificial animals due to deep sadness and distress, therefore Allah, the Almighty revealed: "Truly We have opened up a path to clear triumph for you" so the Messenger of Allah (PBUH) said: "A verse was revealed to me, which is more beloved to me than this world and what it contains." (1)

I heard Abū Alḥassan ibn Abī Alfaḍl Alqahandiziyy say directly to me that Makiyy ibn ʿAbdān said, Muḥammad ibn Yaḥīā said, ʿAbdullah ibn Nāfiʿ and Muṭarrif via Mālik via Zayd ibn Aslam via his father stated that Messenger of Allah (PBUH) was on a journey while walking at night with ʿUmar ibn Alkhaṭāb (may Allah be pleased with him) so ʿUmar (may Allah be pleased with him) asked about something but the Prophet

(PBUH) didn't respond. ʿUmar repeated his question again and the Prophet (PBUH) didn't respond again so ʿUmar (may Allah be pleased with him) said: "I moved forward with my camel to the front of all people as I feared that Allah Has revealed something about me. Then I went to the Messenger of Allah (PBUH) and greeted him with the greeting of peace so he said: 'A Sūrah was revealed to me tonight that is dearer to me than anything over which the sun rises.' The

(1) **{2762} The Assessment of reliability of the chain of transmitters:**
- Its chain contains the honest narrator Al- 'Ash'ath, the hadith is authentic (Ṣaḥiḥ).
The authentification of Hadith:
- Imam Muslim narrated it in his (Ṣaḥiḥ), on the authority of Qutadah's narration, in the same words, book: the Gihād and walking, chapter: Ḥudaibiah Peace Settlement, (4737).

Prophet (PBUH) recited: ﴿Truly We have opened up a path to clear triumph for you so that Allah may forgive you your past and future sins﴾. (1)

(Weak) I heard Alḥusayn ibn Muḥammad ibn Alḥusayn Athaqafiyy (may Allah grant His Mercy to him) said, Alfaḍl ibn Alfaḍl Alkindiyy said, Ḥamzah ibn Alḥusayn ibn ʿUmar Albaghdādiyy said, Muḥammad ibn ʿAbd Al-Malik stated that he heard Yazīd ibn Hārūn say, Almasʿūdiyy said: "I heard that the one who recites "Truly We have opened up a path to clear triumph for you" in the first night of Ramadan in a voluntary prayer will receive Allah's protection for one year." (2)

[80] In the name of Allah, the Most-Merciful, the Mercy-Giver

Qurʾān (48:1) ﴿Truly We have opened up a path to clear triumph for you﴾

(2765) (Weak) I heard ʿUbayd Allah ibn Muḥammad Azāhid say, Abū Alʿabbās Asarrāj said, Hannād ibn Asarriyy said, Yūnus ibn Bakīr said, ʿīsā ibn ʿAbdillah At-tamīmiyy- Abā Jaʿfar Arāzī via Qatādah via Anas (may Allah be pleased with him) interpreted "Truly We have opened up a path to clear triumph for you" as the conquest of Makkah. (3)

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(1) **{2763} The Assessment of reliability of the chain of transmitters:**
- Its narration is authentic (Ṣaḥiḥ), and its transmitters are reliable except Abdullah Ibn Nafi': who was layyn (semi weak) in memorization.

The authentification of Hadith:
- Imam Bukhary narrated it in his (Ṣaḥiḥ) (4833), from Malik, in the same words.

(2) **{2764} The Assessment of reliability of the chain of transmitters:**
- Its chain of narrators is weak (da'if); as Yazid Ibn Harūn listened from Al-Mas'ūdy after his confusion.
- **The authentification of Hadith:** As-Siuṭy attributed it to (the wallflower pearls) 6/60 relying on As-Salfy in (Aṭ-Ṭiuriat), and Al-Qurṭuby mentined it in (The Collector of Qur'an Rules) 16/260.

(3) **{2765} The Assessment of reliability of the chain of transmitters:**
- Its chain of transmitters contains Yunus Ibn Bakir, who used to make mistakes, and Abū Ja'far Ar-Razy, who was bad at memorization.

The authentification of Hadith:
- Al-Khaṭib Al-Baghdady narrated it in (Al-Mutafaq and Al-Muftaraq) 3/390 number (1787) in the biography of Yazid Ibn Ziādah, with his narration on the authority of Qutadah, on the authority of Anas in the same words. Al-Baghawy mentioned it in his (Exegeses)7/296, and Ibn 'Adel in (Al-Llubab) 17/474.

Mujāhid and Alʿawfiyy interpreted it as the conquest of Khaybar. Others stated that it is Ḥudaybīah.

(Weak) Alʾaʿmash via Abī Sufyān via Jābir (may Allah be pleased with him) said: "We considered the first Fatḥ: (conquest) al-Ḥudaybīah before the conquest of Makkah." (1)

Isrāʾīl via Abī Iṣāq via Albarāʾ (may Allah be pleased with him) said: "Do you consider the conquest of Makkah, the Victory (referred to in the Qurʾān)? The conquest of Makkah was truly a Fatḥ (conquest). We really considered that the actual Victory was the Ar-Riḍwān Pledge of allegiance which we gave on the day of al-ḥudaybīah. On the day of al-ḥudaybīah, we were fourteen hundred men along with the Prophet (PBUH). al-ḥudaybīah was a name of a well." (2)

I heard ʿaqīl ibn Muḥammad Alfaqīh say, Abā Alfaraj Alqāḍī (the Judge) Albaghdādiyy said, Muḥammad ibn Jarīr said, Mūsā ibn Sahl Arramliyy said, Muḥammad ibn ʿīsā said, Mujammiʿ ibn Yaʿqūb Alʾanṣārī stated that he heard his father (Yaʿqūb ibn Mujammiʿ) say, his uncle- ʿAbdurraḥmān ibn Yazīd via his uncle- Mujammiʿ ibn Jārīah Alʾanṣārī (may Allah be pleased with him)-

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- Imam Al-Bukhary narrated another narration, on the authority of Anas, in his (Exegeses), chapter: "Truly We have opened up a path to clear triumph for you" (4834), on the authority of Anas (may Allah be pleased with him) in His saying: "Truly We have opened up a path to clear triumph for you" refering to the Ḥudaibiah Peace Settlement.

(1) The Assessment of reliability of the chain of transmitters:
- Its chain of transmitters has Al-A'mash who was "Mudalliss".

The authentification of Hadith:
- Aṭ-Ṭabary narrated it in his (Exegeses) 26/70 from Al- ʿAmash, in the same words, Al-Mawrdy narrated it in (the Jikes and Eyes) 5/310, Al-Ez Ibn Abdel-Salām narrated it in his (Exegeses) 1/1108, and Al-Qurṭuby mentioned it in (the Collector of Qur'an Rules) 16/ 260.

(2) The Assessment of reliability of the chain of transmitters:
- The compiler said it is a suspended chain, and the hadith is authentic (Ṣaḥiḥ).

The authentification of Hadith:
- A part of Al-Bara"s hadith, which was narrated by Imam Al-Bukhary, is in the book of Al-Mughāzy, chapter: the foray of Ḥudaibiah (4150), from Isra'il, in the same detailed words.

who was one of the specialized Qurrāʾ (reciters) of the Qurʾān said: "We were present with the Messenger of Allah (PBUH) at al-Ḥudaybīah. When we returned, the people were driving their camels quickly. Some people said to one another: 'What is the matter with people?' They said: 'Revelation has come down to the Prophet (PBUH)'. We also proceeded with the people, galloping (our camels). We found the Prophet (PBUH) standing on his riding-animal at Kurāʿ al-ghamīm. When the people gathered near him, he recited: "Truly We have opened up a path to clear triumph for you". ʿUmar (may Allah be pleased with him) said: 'is this a victory, Messenger of Allah? He replied: 'Yes. By Him in Whose Hand my soul is, this is a victory.' Khaybar was divided (as spoils of war) among those who had been at al-Ḥudaybīah; no one of those who weren't present at Ḥudaybīah took from the shares of Khaybar." (1)

(2767) I heard Abū ʿAbdullah Alḥusayn ibn Muḥammad Alʿadl (may Allah grant His Mercy to him) say, Abū Muḥammad- ʿUbayd Allah ibn Muḥammad ibn

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(1) **{2766} The Assessment of reliability of the chain of transmitters:**

- I did not find the compiler Shiekh, and the chain contains the accepted narrator Ya'qūb Ibn Mijmi'.

The authentification of Hadith:

- The are four narrators who narrate the hadith relyng on Mijmi': Isma'il Ibn Abi 'Awys, Muḥammad Ibn 'Issa, Yunus Ibn Muḥammad and Isḥaq Ibn 'Issa.
- Ibn Sa'id narrated it in his (classes) 2/105, Ibn Shiebah narrated it in his (Compiler 14/437, and Imam ʾAḥmad narrated it in his (Musnad) 3/420, all of them from Mijmi' Ibn Ya'qūb in length.
- Abū Dāwūd narrated it in his (Snnan), chapter: the one who allottes the portion, number: (2736), relying on Muḥammad Ibn 'Issa, in the same detailed words.
- ʾAbū Dāwūd narrated it in his (Sunnan), chapter: the one who allottes the portion, number: (2736), relying on Muḥammad Ibn 'Issa, in the same detailed words, saying: "I see the cnfusion in Mijmi's hadith as he said: "Thre hundred knights"; while they were two hundred knights. Al-Albany said: It is weak (da'is).
- Aṭ-Ṭabary narrated it in his (Interpretation) 26/71, and from his way the compiler narrated it, Aṭ-Ṭabarany stated it in (the Grand Glossary) 14/383 relying on Muḥammad Ibn 'Issa, in the same detailed words. Ad-Darqaṭny stated it in his (Sunnan) 4/105, relying on Mijmi' Ibn Ya'qūb, in the same detailed words. Al-Hakim narrated it in (Al-Mustadrik) 2/143, from Muḥammad Ibn 'Issa, in the same detailed words, saying: "This is a great hadith with authentic (Ṣaḥiḥ) chain of narrators, though the two Shiekhs (Bukhary and Muslim) did not narrtate it, and Az-Zahaby agreed with this opinion in (the Brief).

Shanbah said, ʿUbayd Allah ibn Aḥmad Alkisāʾiyy said, Alḥārith ibn ʿAbdillah said, Hushaym via Mughīrah via Ashaʿbiyy interpreted "Truly We have opened up a path to clear triumph for you" as follows: "It is the Fatḥ of Ḥudaybīah. Allah forgave the past and future sins of the Prophet (PBUH), the companions ate from the palm trees of Khaybar, the sacrificial animals reached their destination, the Romans defeated the Persians, and the believers rejoiced the victory of the People of the Book against the Zoroastrians." (1)

Muqāyil ibn Ḥayān said: "We Have granted you great ease so that Allah may forgive you your past and future sins".

Muqātil ibn Sulaymān said: "The disbelievers and the hypocrites were so happy when this verse was revealed: ﴿nor do I know what will happen to me or you﴾. They said: 'How can we follow a man who doesn't know what will happen to him and his companions? It is clear that his and our teams are similar'. After the Prophet (PBUH) left Ḥudaybīah, Allah, the Almighty revealed: "Truly We have opened up a path to clear triumph for you" which means that Allah Has given a clear verdict to the Prophet (PBUH); **"so that Allah may forgive you your past and future sins"**. This verse abrogated the previous one and the Prophet (PBUH) said: '**A verse was revealed to me which I wouldn't exchange with the red camels (most precious camels in Arabia).'"**

(This narration was mostly mentioned by Muqātil ibn Sulaymān, Abū Allayth and Alqurṭubiyy)

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(1) **{2767}The Assessment of reliability of the chain of transmitters:**

- Its chain has 'Ubaid Allah Al-Kissā'y and Al-Ḥarith Ibn 'Abdullah, both of them are honest, and it contains alos Ibn Shannabah, who was not mentioned in invalidation or rectification.

The authentification of Hadith:

- 'Abder-Razaq narrated it in his (Interpretation) 2/225, Aṭ-Ṭabary narrate it in his (Exegeses) 26/71, and Al-Baihaqy narrated it in (The Evidences) 4/162, all of them in the same words.
- As-Siuṭy mentioned it in (the Wallflower Pearls) 6/58 attributing it to Sa'id Ibn Manṣur and Ibn Al-Munzir, and Al-Ḥafiz Ibn Ḥajar stated it in (Al-Fatḥ) 7/442 saying: Sa'id Ibn Manṣur narrated it with an authentic (Ṣaḥiḥ) chain of narrators on the authority of Ash-Sha'by.

(Some of the scholars didn't consider the previous verse abrogated like Aṭabariyy, Ibn Aljawziyy, Ibn Kathīr, and Alqurṭubiyy)

Aḍaḥāk interpreted "Truly We have opened up a path to clear triumph for you" as: 'We Have opened up a path to clear triumph without fighting by having a peace treaty.'

Alḥassan said: "Allah opened up a path to clear triumph by Islam."

Qurʾān (48:2) ﴿So that Allah may forgive you﴾ Abū Ḥātim said: "This is the 'lām' of 'alqasam' (oath). When the 'nūn' was removed by means of ellipses, the 'lām' had a 'kasrah' and the verb (after the lām} became 'manṣūb' exactly like the 'lām' of 'kay'."

Alḥusayn ibn Alfaḍl said: "This is connected to ﴿And seek forgiveness for your shortcomings and for ⌜the sins of⌝ the believing men and women) (so that Allah may forgive you your past and future sins) as well as (so as to admit believing men and women into Gardens)."

Muḥammad ibn Jarīr said: "This is connected to ﴿When Allah's ⌜ultimate⌝ help comes and the victory and you see the people embracing Allah's Way in crowds, then glorify the praises of your Lord and seek His forgiveness) (so that Allah may forgive you your past and future sins): the past sins were the ones before revelation and the future sins are every sin done until the revelation of this verse." (The sins of Prophets (PBUT) are unintentional and they are only related to a personal opinion until a revelation comes down to clarify the right verdict)

(2768) I heard Abū ʿAbdullah Alḥusayn ibn Muḥammad ibn ʿAbdillah Alḥāfiẓ (may Allah grant His Mercy to him) say, Abū ʿAmr- ʿUthmān ibn ʿUmar ibn Khafīf Adarrāj said, Ḥāmid ibn Shuʿayb said, Surayj ibn Surayj ibn Yūnus said, Muḥammad ibn Ḥumayd via Sufyān Athawriyy interpreted the 'mā taqadam' (past sins) as the ones done before Islam and 'mā taʾakhar' (future sins) as the ones that were never done. (1)

(1) **{2768}The Assessment of reliability of the chain of transmitters:**
- Its chain of narrators is authentic (Ṣaḥiḥ).
The authentification of Hadith:
- I did not find a real narrator fr it except the compiler, but As-Siuṭy mentioned it in

ʿaṭāʾ ibn Abī Muslim Alkhurāsāniyy interpreted 'past sins' as the ones done by Adam and Ḥawāʾ (PBUT) and 'future sins' as the sins of Prophet Muḥammad's nation due to his Duʿāʾ (prayer) for it." (The first part of this narration contradicts the Qurʾān because Allah, the Almighty Has forgiven Prophet Adam and Ḥawāʾ before sending them down to earth as mentioned in Sūrat Alʾaʿrāf and Al-Baqarah)

(2769) I heard Aṭirāziyy say, Abā Alqāsim Annaṣr ābādhī said, Abā ʿAliyy Arrūdhabāriyy told him in Egypt that the interpretation of "so that Allah may forgive you your past and future sins" is: 'if it were that you have sins done in the past or sins which will be done in the future, I Will forgive them for you.' (1)

﴿complete His grace upon you﴾ by Prophethood and wisdom ﴿guide you to a straight path﴾ He Will make you steadfast. Others stated that He will guide people by you.

Qurʾān (48:3) ﴿and help you mightily﴾ ''ʿazīz' means mightily. Others stated that ''ʿazīz' means 'He Will make the believers mighty'.

Qurʾān (48:4) ﴿It was He who made His tranquility﴾ 'sakīnah' means 'mercy and tranquility' ﴿descend into the hearts of the believers﴾ Ibn ʿAbbās (may Allah be pleased with him and his father) said: "Every 'sakīnah' mentioned in the Qurʾān means 'tranquility' except the one in Sūrat Al-Baqarah."

﴿to add faith to their faith﴾ Ibn ʿAbbās (may Allah be pleased with him and his father) said: "Allah, the Almighty sent His Prophet (PBUH) with the testimony of 'lā ilāh ilā Allah' then when the Muslims believed in it, He

(the Wallflower Pearls) 6/60 attributing it to the slave of Ibn Ḥamead, Al-Waḥidy mentioned it in (the Intermediator) 4/134, Al-Baghawy in his (Exegeses) 7/298, and Al-Qurṭuby mentined it in (the Collector of Qur'an Rules) 16/262, all of them are in the same words.

(1) **{2769} The Assessment of reliability of the chain of transmitters:**
- Its chain of transmitters is authentic (Ṣaḥiḥ).

The authentification of Hadith:
- I did not find it except at the compiler, and Al-Qurṭuby mentioned it in (the Collector of Qur'an Rules) 16/263.

added the mandatory prayers. After they were committed to it, the Zakah (the obligatory charity) was added. When they committed to Zakah, Allah added fasting. Then Allah added Ḥajj after they committed to fasting. After they committed to fasting, He added Jihād. Then the completion of religion was revealed as mentioned in the verse: "to add faith to their faith". The verse means: 'to sincerely believe and commit to the Islamic commands along with their belief in the Islamic faith."

Aḍaḥāk said: "Certainty added to certainty (in their hearts)."

Alkalbiyy said: "This is related to Ḥudaybīah when Allah fulfilled His Messenger's vision in all truth."

﴿the forces of the heavens and earth belong to Allah; He is all knowing and all wise﴾

(2770) I heard ʿUbayd Allah ibn Muḥammad Azzāhid say, Abū Alʿabbās Asarrāj said, Muḥammad ibn ʿAbdillah ibn Almubārak said, Yūbus- Ibn Muḥammad said, Shaybān via Qatādah interpreted "so that Allah may forgive you your past and future sins" as follows: Anas ibn Mālik (may Allah be pleased with him) said: "This was revealed about the Prophet (PBUH) on his way back from Ḥudaybīah while his companions were immersed in sadness and distress as they weren't able to resume the rituals of ʿUmrah and slaughtered the sacrificial animals in Ḥudaybīah instead. Allah's Prophet (PBUH) said to them: 'A verse was revealed to me which is more beloved to me than this world and what it contains'. He (PBUH) recited it to his companions so they said: 'congratulations Messenger of Allah, Allah the Almighty clarified what will happen to you, so what will happen to us?', therefore Allah, the Almighty revealed: Qurʾān (48:5) ﴿so as to admit believing men and women into Gardens graced with flowing streams﴾ (1)

(1) **{2770} The Assessment of reliability of the chain of transmitters:**
- All its narrators are trustful except the compiler.

The authentification of Hadith:
- Imam Al-Bukhary narrated it in the book: (Al-Meghazy), chapter: the foray of Ḥudaybiah (4172), relying on Shu'bah, on the authority of Qutadah, in the same

The semanticists specialized in interpretation of the Qurʾān (ʾAhl Almaʿānī) said: "The (lām) in the word 'līudkhil' is repeated because of an ellipsis as follows: 'Truly We have opened up a path to clear triumph for you so that Allah may forgive you your past and future sins' (Truly We have opened up a path to clear triumph for you) ﴿so as to admit believing men and women into Gardens graced with flowing streams, there to remain, absolving their bad deeds––a great triumph in Allah's eyes﴾.

Qurʾān (48:6) ﴿and to torment the hypocritical and idolatrous men and women who harbor evil thoughts about Allah﴾ those who harbor evil thoughts that Allah Will not grant victory to Muḥammad and the believers ﴿it is they who will be encircled by evil﴾ by humiliation and punishment ﴿who carry the burden of Allah's anger, whom He has rejected and for whom He has prepared Hell, an evil destination﴾

Qurʾān (48:7) ﴿The forces of heaven and earth belong to Allah; He is almighty and all wise﴾

Qurʾān (48:8-9) ﴿We have sent you [Prophet] to bring good news and to give warning so that you may believe in Allah and His Messenger, support Him, honor Him, and praise Him morning and evening Ibn Kathīr and Abū ʿAmr read 'līūʾminū, yuʿzirūh, yūaqirūh, and yusibiḥūh' with 'yāʾ'. This is the choice of Abū ʿUbayd who said: "Allah, the Almighty mentioned the believers before and after that. 'into the hearts of the believers' was mentioned before and 'Those who pledge loyalty to you' was mentioned after." The other Qurrāʾ read the four words with 'tāʾ': 'litūʾminū, tuʿzirūh, tūaqirūh, and tusibiḥūh'; Abū Ḥātim chose that.

Muḥammad ibn Assamayfiʿ read 'tuʿzizūh' with two 'zāy'. Others read tuʿzirūh with 'rāʾ'. It means support and stand with. ʿikrimah said: "You fight with him by the sword."

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brief words.

- Imam Muslim narrated it in the book: (the Gihad and walking), chapter: the Ḥudaybiah peace settlement (4172), relying on Shu'bah, on the authority of Qutadah, in the same brief words.Imam Muslim narrated, in the book: (Gihad and Walking) (1786), the saying of Prophet Muḥammad (pbuh): 'A verse was revealed to me which is more beloved to me than this world and what it contains'.

(2771) (Scholars' opinion about two men in the chain of narration couldn't be found) I heard ʿAliyy ibn Muḥammad ibn Muḥammad ibn Aḥmad Albaghdādiyy say, Abū Muḥammad- ʿAbdullah ibn Muḥammad Ashaybāniyy said, ʿīsā ibn ʿAbdillah Albaṣriyy in a place called Harāt said, Aḥmad ibn Ḥarb ibn Muḥammad Almawṣaliyy said, Alqāsim ibn Yazīd Aljarmiyy said, Sufyān ibn Saʿīd Athawriyy via Yaḥīā ibn Saʿīd Alqaṭṭān said, Sufyān ibn ʿUyaynah via ʿAmr ibn Dīnār via Jābir ibn ʿAbdillah (may Allah be pleased with him and his father) said: "When "support Him" was revealed to the Prophet (PBUH), he said to us: 'What does this {command} mean?'. We said: 'Allah and His Messenger know better'. He said: 'to support him'". (1)

(tūaqirūh) means 'honor and revere him'. The reciter must stop here 'waqf tām' (there is no connection to the meaning of the following words)

'tusibiḥūh' means 'praise Allah by glorifying Him and by prayers 'in morning and evening'.

Qurʾān (48:10) ﴿Those who pledge loyalty to you﴾ Muḥammad in Ḥudaybīah, not to escape from fighting ﴿are actually pledging loyalty to Allah Himself﴾

(2772) I heard Ibn Fanjuwaīh say, Ibn Ḥimdān said, Muḥammad ibn ʿImrān said, Abū ʿUbayd Allah Almakhzūmiyy said, Sufyān ibn ʿUyaynah via ʿAmr ibn Dīnār heard Jābir (may Allah be pleased with him) say: "We were 1400 people in the day of Huḍaybīah so the Prophet (PBUH) said: **'You**

(1) **{2771} The Assessment of reliability of the chain of transmitters:**
- Its narrators are trustful except Aḥmad Ibn Ḥarb, 'Abdullah Al-Shamy and Issa Al-Baṣry, about whom I did not find biographies.

The authentification of Hadith:
- Al-Khaṭib Al-Baghdady narrated it in the book (History), in the biography of 'Abdel Jabar Ibn Aḥmad 11/113, from Yaḥia Ibn Sa'id, in the same words, and Ibn 'Assāker narrated it in his (History), in the biography of Ibrahim Ibn Sa'id Abu Isḥāq Al-Baghdady 6/412, from Sfian Ath-Thawry, in the same words.
- As-Siuṭy mentioned it in (the Wallflower Pearls) 6/63 attributing it to Ibn 'Asawy and Ibn Merdwaih.

are today the best people on the earth'. Jābir (may Allah be pleased with him) said to us: 'If I had eyesight, I could show you the place of the tree.'" (1)

Jābir (may Allah be pleased with him) said: "We gave our pledge to the Messenger of Allah (PBUH) under the Acacia (tree) to die (in Allah's cause) and we pledged not to flee (from battle). No one broke his pledge except Jad ibn Qays who was a hypocrite. He hid himself under the leg of his camel and didn't join others."

﴿Allah's hand is placed on theirs﴾ they used to pledge allegiance by their hands. "Allah's hand is placed on theirs" at the moment of pledging allegiance. Ibn ʿAbbās (may Allah be pleased with him and his father) interpreted "Allah's hand is placed on theirs" as a fulfillment of His promise to reward them.

Assudiyy said: "Allah's hand is placed on theirs" at the moment of pledging allegiance." Alkalbiyy said: "Allah's blessings are greater than their good deeds of pledging allegiance." Ibn Kaysān said: "The power and support of Allah, the Almighty are greater than their power and support."

﴿and anyone who breaks his pledge does so to his own detriment﴾ 'nakath' means 'broke the pledge' ﴿Allah will give a great reward to the one who fulfils his pledge to Him﴾ the people of Iraq read 'fasayūʾtīh' with 'yāʾ' and others read 'fasanūʾtīh' with 'nūn'. The 'great reward' is Jannah.

Qurʾān (48:11) ﴿The desert Arabs who stayed behind will say to you﴾ Ibn ʿAbbās (may Allah be pleased with him and his father) and Mujāhid (may Allah's Mercy be granted to him) said: "Those are the desert Arabs of Ghifār, Muzaynah, Juhaynah, ʾAshja, ʾAslam, and Addīl. When the Messenger of

(1) **{2772} The Assessment of reliability of the chain of transmitters:**
- Its transmitters are trustful except Muḥammad Ibn 'Omran, about whom I find no bigraphy.

The authentification of Hadith:
- Al-Bukhary narrated it in the book: Al-Maghāzy, chapter: Ḥudaybiah foray (4153), from Sufian Ibn 'Aiynieh, in the same words.
- Imam Muslim narrated it in the book: (Al-Imarah), chapter: The favoring of swearing allegiance at the will of fighting (1856), from Sufian, in the same words.

Allah (PBUH) wanted to go to Makkah in the year of al-Ḥudaybīah to perform ʿUmrah, he sent a caller to conscript the desert Arabs around Madīnah and the Bedouins to prepare for Quraysh which may wage war on the Muslim travelers or stop the Muslims from going to the Kaʿbah. The Messenger of Allah (PBUH) began his Iḥrām and brought sacrificial animals with him to show people that he doesn't intend fighting (Quraysh). Many desert Arabs were lazy and clung firmly to staying in their land. They said: 'Why would we go with him to people who killed some of his companions to fight?'. They made up excuses about being busy with their affairs to stay, therefore Allah, the Almighty revealed: "The desert Arabs who stayed behind will say to you" those who Allah made stay away from joining and helping you with regards to your destination and performance of ʿUmrah. Allah reprimanded them as follows: ﴿'We were busy with our property and our families: ask forgiveness for us,'﴾ then Allah revealed the lies about their excuses as well as asking for forgiveness by exposing their hidden intentions and beliefs ﴿but they say with their tongues what is not in their hearts. Say, 'Whether it is Allah's will to do you harm or good, who can intervene for you?'﴾ Ḥamzah, Alkisāʾiyy, and Khalaf read 'ḍur' with 'dammah' on the 'ḍāḍ' while others read 'ḍar' with 'fatḥah' on the 'ḍāḍ'; this is the choice of Abū ʿUbayd and Abū Ḥātim who said: "It is 'ḍar' because it is the opposite of 'nafʿ' (good) which is mentioned in the verse "No! Allah is fully aware of everything you do﴾

Qurʾān (48:12) ﴿No! You thought that the Messenger and the believers would never return to their families and this thought warmed your hearts. Your thoughts are evil﴾ they said: "Muḥammad and his companions are few and can be defeated easily. They will not come back, there is no point going with them. Wait and see what will happen to them."

﴿for you are corrupt people﴾ 'būr' means 'hālikīn' (destroyed) and 'fāsidīn' (corrupt); they do not have any good in them.

Qurʾān (48:13-14) ﴿We have prepared a blazing Fire for those who do not believe in Allah and His Messenger. Control of the heavens and earth

belongs to Allah and He forgives whoever He will and punishes whoever He will: Allah is most forgiving and merciful﴾

Qurʾān (48:15) ﴿Those who [previously] stayed behind will say﴾ those who stayed behind in Ḥudaybīah ﴿When you [believers] set off for somewhere that promises war gains﴾ the spoils of war in Khaybar ﴿'Let us come with you'﴾ to Khaybar to fight the enemy ﴿They want to change Allah's words﴾ Ḥamzah and Alkisāʾiyy read 'kalam' without 'ʾalif' and others read 'kalām' with 'ʾalif'; this is the choice of Abū ʿUbayd and Abū Ḥātim. Alfarrāʾ said: "'Kalām' is the 'maṣdar' (noun derived from a verb) but 'kalam' is the plural of one word." The meaning of the verse is as follows: 'They want to change Allah's Promise which was granted to the people of Ḥudaybīah.'

Allah, the Almighty blessed the believers with the spoils of war in Khaybar as a compensation for the spoils of war which wasn't taken from the people of Makkah (the disbelievers) because they had a peace treaty instead of fighting.

Ibn Zayd said: "This is the meaning of the verse: ﴿and they ask to go forth with you, say, ﴿You will not ever go forth or fight an enemy along with me)." The first opinion is stronger and closer to the truth because it is the opinion of most of the interpreters. It is closer to the apparent meaning of the verse: ﴿You will not ever go forth or fight an enemy along with me) which was revealed about the Battle of Tabūk.

﴿but tell them, 'You will not come with us﴾ to Khaybar ﴿Allah has said this before﴾ before we came back to you. Allah made the spoils of war of Khaybar for those who were present in Ḥudaybīah; others will not have any share.

﴿They will reply, 'You begrudge us out of jealousy'﴾ because you do not want us to take from the spoils of war like you ﴿How little they understand﴾

Qurʾān (48:16) ﴿Tell the desert Arabs who stayed behind, 'You will be called to face a people of great might in war﴾ Ibn ʿAbbās, ʿaṭāʾ ibn Abī Rabāḥ, ʿaṭāʾ Alkhurāsāniyy, ʿAbdurraḥmān ibn Abī Laylā and Mujāhid said: "Those people are the people of 'Fāris' (Persia)."

Kaʿb said: "The Romans." Alḥassan said: "Persia and Rome." ʿikrimah said: Hawāzin." Saʿīd ibn Jubayr said: "Hawāzin and Thaqīf." Qatādah said: "Hawāzin and Ghaṭafān in the Battle of Ḥunayn." Azzuhriyy and Muqātil said: "Banū Ḥanīfah, the people of Yamāmah, the followers of Musīlimah Alkadhāb (the Liar)." (1)

Rāfiʿ ibn Khadīj (may Allah be pleased with him and his father) said: "By Allah, we used to recite this verse: "You will be called ˹to fight˺ against a people of great might" but we didn't know who they were until Abū Bakr (may Allah be pleased with him) called to fight against Banū Ḥanīfah; so, we knew that they were the ones referred to in the verse."

Abū Hurayrah (may Allah be pleased with him) said: "This verse didn't happen yet."

﴿and to fight them, unless they surrender﴾ this is the Qirāʾah of most Qurrāʾ with 'nūn' in a state of 'rafʿ' by means of conjunction to "tuqātilūnaham'. According to the Qirāʾah of ʾUbay, it is 'ʾaw yuslimū' which means 'ḥatā yuslimū' (until they surrender). This is equivalent to the poetry of ʾimriʾu Alqays: "or we die so they excuse us (namūt fanuʿdharā)."

﴿if you obey, Allah will reward you well, but if you turn away, as you have done before﴾ in the year of Ḥudaybīah ﴿He will punish you heavily﴾ in hellfire.

Ibn ʿAbbās (may Allah be pleased with him and his father) said: "When this verse was revealed, people afflicted with chronic illness said: 'What about us, Messenger of Allah?', so Allah, the Almighty revealed the following verse:

Qurʾān (48:17) ﴿the blind, the lame, and the sick will not be blamed﴾ they are not blamed for staying behind and not joining Jihād in the cause of Allah.

(1) It was narrated by Aṭ-Ṭabary in his (Exegeses) 26/83 on the authority of Az-Zuhry, Muqātil mentioned it in his (Exegeses) 3/250, and An-Naḥās narrated in in (the meanings of Qur'an) 4/504, and he interpreted His saying: "You will fight them or they will surrender", they are the ones who do not pay Jiziah. Al-Baghawy mentioned it in his (Exegeses) 7/303, Ibn Al-Juzy mentioned it in his (Exegeses) 7/431 attributing it to Ibn As-Sā'ib, and Al-Qurṭuby stated it in (the Collector of Qur'an Rules) 16/272.

﴿Allah will admit anyone who obeys Him and His Messenger to Gardens graced with flowing streams; He will painfully punish anyone who turns away﴾ the people of Madīnah and Levant read ‘nudkhilh and nuʿidhibh’ with ‘nūn’ while the rest of Qurrāʾ read them with ‘yāʾ’; this is the choice of Abū ʿUbayd and Abū Ḥātim who said: “This is because the name of Allah, glory be to Him was mentioned before that.”

Qurʾān (48:18) ﴿Allah was pleased with the believers when they swore allegiance to you under the tree﴾ it was Acacia (tree). It was narrated that ʿUmar ibn Alkhaṭāb (may Allah be pleased with him) passed by the place where the believers swore allegiance to the Prophet (PBUH) and asked about the position of the tree before it was removed so some said: “It was here”, while others said: “It was there”. When people had so much different opinions, ʿUmar (may Allah be pleased with him) said: “This is unnecessary and futile disagreement. The tree was just removed; it may have been removed by a torrent or it may have been removed by something else.”

This pledge of allegiance (Bayʿah) happened after the Messenger of Allah (PBUH) commanded Khirāsh ibn ʾUmayah Alkhuzāʿiyy (may Allah be pleased with him) to go to Quraysh in Makkah. The Prophet (PBUH) gave a camel, which was called ‘athaʿlab’ (the fox) to Khirāsh to go and tell the chieftains of Quraysh about the intention of the Prophet’s arrival to Ḥudaybīah.

The disbelievers slaughtered the Prophet’s camel and tried to kill Khirāsh but ‘al-Aḥābīsh’ (groups of people from Quraysh, Kinānah, and Khuzāʿah) rescued and released him. When he came to the Prophet (PBUH), he (PBUH) commanded ʿUmar ibn Alkhaṭāb (may Allah be pleased with him) to go to Makkah. ʿUmar said: “O Messenger of Allah, I fear that Quraysh may kill me. I have no one in the tribe of ʿAdiyy ibn Kaʿb that can protect me. Quraysh consider me as an arch-enemy and a harsh antagonist. I think that there is another man who is more befitting for this mission; ʿUthmān ibn ʿAffān”. The Messenger of Allah (PBUH) commanded ʿUthmān (may Allah be pleased

with him) to go to Abī Sufyān and the chieftains of Quraysh to tell them that the Prophet (PBUH) hasn't come here for a war. He just wants to visit the Masjid Alḥarām to revere its sacredness. ʿUthmān (may Allah be pleased with him) went to Makkah and then came across ʾAbān ibn Saʿīd ibn Alʿāṣ after getting into Makkah or just before getting into it. ʾAbān dismounted his ride and allowed ʿUthmān to sit in front of him then he made ʿUthmān sit behind him. ʾAbān granted protection to ʿUthmān (may Allah be pleased with him) until he was able to deliver the Prophet's message to the chieftains of Quraysh. They said: "You can circumambulate the Kaʿba if you wanted to do so". He said: "I wouldn't do so until the Messenger of Allah (PBUH) circumambulates the Kaʿbah first". Quraysh captured ʿUthmān until the news recached the Messenger of Allah (PBUH) and the Muslims that ʿUthmān was killed. The Messenger of Allah (PBUH) said: "We will not leave until we fight these people (Quraysh)". The Prophet (PBUH) called the Muslims to pledge the allegiance of Ariḍwān. (Sīrat ibn Hishām)

After these incidents passed, people said: "The believers gave their pledge to the Messenger of Allah (PBUH) to die (in the cause of Allah)."

Bukayr ibn Alʾashaj said: "They gave their pledge to the Messenger of Allah (PBUH) to die (in the cause of Allah) but the Messenger of Allah (PBUH) said: "No, (just pledge allegiance) to do your best". (Tafsiīr Aṭabariyy)

ʿAbdullah ibn Maghfil (may Allah be pleased with him) said: "I was standing close to the Prophet's head that day while holding a branch from the Acacia tree to shoo the flies off him while he was accepting people's pledge of allegiance. They didn't give their pledge to the Messenger of Allah (PBUH) to die; they just pledged allegiance to stand firmly without running away."

Jābir ibn ʿAbdillah (may Allah be pleased with him and his father): "The Messenger of Allah (PBUH) received people's pledge of allegiance. All of the Muslims attended the pledge of allegiance except Aljad ibn Qays, the member of the tribe of Banī Salamah. He hid himself behind his she-camel's leg."

The first one who pledged allegiance of Arid̤wān was a man from the tribe of Banī ʾAsad called Abū Sinān ibn Wahb.

Then the Messenger of Allah (PBUH) knew that ʿUthmān wasn't killed.

There is a difference of opinion with regards to the number of Muslims who attended the pledged of allegiance of Arid̤wān.

Shuʿbah via ʿAmr ibn Murrah said: "I heard ʿAbdullah ibn Abī Awfā (may Allah be pleased with him) say: 'We were 1300 people who attended the pledge of allegiance of Arid̤wān. The tribe of ʾAslam was part of al-Muhājirīn at that time."

Qatādah said: "They were 1500 people."

Alʿawfī via ibn ʿAbbās (may Allah be pleased with him and his father) said: "The people who attended the pledge of allegiance under the tree were 1525." (1)

Others stated that they were 1400.

(2773) I heard Alḥusayn ibn Muḥammad ibn Fanjuwaīh (may Allah's Mercy be granted to him) say, ʿAliyy ibn Aḥmad ibn Naṣrawayh said, Abū ʿimrān Mūsā ibn Sahl ibn ʿAbd Alḥamīd Aljūnī said, Muḥammad ibn Rumḥ said, Allayth ibn Saʿd via Abī Azzubayr via Jābir (may Allah be pleased with him) stated that the Messenger of Allah (PBUH) said: "No one of those who took the pledge of allegiance under the tree will go to hell." (2)

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(1) Imam Al-Bukhary narrated it in the book: (Al-Meghazy), chapter: the foray of Ḥudaybiah (4155), Imam Muslim narrated it in the book: (Al-Imārah), chapter: chapter: The favoring of swearing allegiance at the will of fighting and the Riḍwan Bay'ah (4922), both of them from Shu'bah, in the same words.

(2) **{2773} The Assessment of reliability of the chain of transmitters:**

- Its transmitters are trustful except 'Ali Ibn Amad whom I did not find, and Abū Az-Zubair who was Mudalliss, but his sharing in the chain is acceptable; as it is on the authority of Al-Llaith Ibn Sa'd, and At-Termidy said it is authentic (Ṣaḥiḥ), as well as Al-Albany (may Allah have mercy on him).

The authentification of Hadith:

- Imam Aḥmad narrated it in his (Musnad) 3/350, Abū Dāwūd narrated it in his (Sunnan), the book: (The Sunnah), chapter: (The Caliphs) (4653), and At-Termidy narrated it in his (Collection), the Book: (The Virtues of Prophet Muḥammad (pbuh), chapter: The virtues of the ones who pledged allegiance (3860), An-Nassā'y narrated it in his (Exegeses), number (528), (P.317), all of them relying on Al-Llaith

﴿He knew what was in their hearts﴾ He knew the truth, patience, and sincerity in their hearts ﴿and so He sent tranquility down to them and rewarded them with a speedy triumph﴾ in Khaybar.

Qurʾān (48:19) ﴿and with many future gains﴾ Khaybar had a multitude of houses, lands, and wealth which were distributed to the companions by the Messenger of Allah (PBUH) ﴿Allah is mighty and wise﴾

Qurʾān (48:20) ﴿He has promised you many future gains﴾ the conquests which Allah blesses them with until the Day of Judgment ﴿He has hastened this gain for you﴾ which is Khaybar ﴿He has held back the hands of hostile people from you﴾ via a peace treaty with the people of Makkah.

Qatādah said: "Allah, the Almighty held back the Jews of Khaybar and their allies from the tribe of Asad and Ghaṭafān who wanted to take over the Muslims' possessions, children, and wealth in Madīnah.

Mālik ibn ʿAwf Anaṣriyy and ʿUyaynah ibn Ḥiṣn Alfazāriyy along with the tribe of Banī Asad and Ghaṭafān who came to support the people of Khaybar so Allah, the Almighty Has casted horror into their hearts so they ran away.

﴿as a sign for the faithful﴾ the sign is their defeat and the safety of the believers for them to know that Allah, the Almighty is the One in control of the believers' safety and security during their presence and absence.

﴿and He will guide you to a straight path﴾ the path of putting trust in Allah (tawakul) and submit their case to Allah so that you become mindful of Allah and trust him in all your affairs.

Some stated that this means that Allah makes their steps firm on the path of Islam. He Will strengthen your insight and certainty by the peace treaty of

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Ibn Sa'd, in the same words.Al-Baghawy narrated it in his (Exegeses) 7/305 relying on the compiler.

- Imam Muslim narrated it in his (Ṣaḥiḥ), the book: the virtues of Ṣaḥabah (Companions), chapter: the virtues of the companions who pledged allegiance at the tree (2496), from the hadith of Jabir, on the authority of 'Um Beshr who heard Prophet Muḥammad (pbuh) saying at Ḥafṣah's house: "No one of those who took the pledge of allegiance under the tree will go to hell."

Ḥudaybīah and the conquest of Khaybar. When the Messenger of Allah (PBUH) came back from Ḥudaybīah to Madīnah, he stayed there for the rest of the month of Dhī Alḥijah and few days of the month of Almuḥaram then in the same month of the seventh year after Hijrah, he went out to Khaybar. He appointed Sibāʿ ibn ʿUrfuṭah Alghifāriyy (may Allah be pleased with him) as a governor of Madīnah.

(2774) I heard ʿUbayd Allah ibn Muḥammad ibn ʿAbdillah Azzāhid (may Allah grant His Mercy to him) directly say to me, Abū Alʿabbās Muḥammad ibn Isḥāq Asarrāj (may Allah grant His Mercy to him) said, Yaʿqūb ibn Ibrāhīm said, ʿUthmān ibn ʿUmar said, Ibn ʿAwn via ʿAmr ibn Saʿīd via Anas ibn Mālik (may Allah be pleased with him:

(2775) I heard ʿUbayd Allah say, Abū Alʿabbās Asarrāj said, ʿAbd Alʾaʿlā ibn Ḥammād Abū Yaḥīā Albāhiliyy said, Yazīd ibn Zurayʿ said, Saʿīd ibn Abī ʿUrūbah:

(2776) I heard ʿUbayd Allah ibn Muḥammad say, Abū Alʿabbās Asarrāj said, ʿAbd Alʾaʿlā ibn Ḥammād said, Ibrāhīm ibn Saʿīd Aljūhariyy said, Rawḥ via Saʿīd via Qatādah via Anas (may Allah be pleased with him) said: "I was riding behind Abī Ṭalḥah (may Allah be pleased with him) in the day which we went to Khaybar. The Messenger of Allah (PBUH) attacked them in the morning while they were carrying their spades and axes cultivating their lands. When they saw us, they throw everything in their hands and said: 'Muḥammad and the army', so the Messenger of Allah (PBUH) said: "Allahu Akbar, Khaybar is ruined, for when we approach a people (enemy to fight) then how miserable is the morning of the warned ones!', then they backed away and they rushed back into their fortresses." (1)

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(1) **{2774-2776}The Assessment of reliability of the chain of transmitters:**

- The compiler narrated it from three sources, all of them relying on his Shiekh ʿUbaid Allah Al-Famy, the second and third sources contains ʿAbdel ʿA'la Ibn Ḥamād who was acceptable, its other narrators are trustful.

The authentification of Hadith:

- Al-Bukhary narrated it in the book of Prayer, chapter: what is said in (Al-Fakhz) (371), Al-Mughazy narrated it in the book of prayer of Khauf, chapter: the Takbir and praying in morning and at the time of fighting (947), and at "Azan" , and in the book: (Gihad and walking), chapter: Prophet Muḥammad's calling for Islām, (2945) from the hadith of Anas means: "Khaybar is ruined"

(2777) I heard ʿUbayd Allah ibn Muḥammad ibn ʿAbdillah ibn Muḥammad say, Abū Alʿabbās Asarrāj said, Qutaybah ibn Saʿīd said, Ḥātim ibn Ismāʿīl via Yazīd ibn Abī ʿUbayd via Salamah ibn Alʾakwaʿ (may Allah be pleased with both of them):

(2778) I heard ʿUbayd Allah say, Abū Alʿabbās said, Aḥmad ibn Yūsuf Asulamiyy said, Annaḍr ibn Muḥammad said, ʿikrimah- Ibn ʿAmmār said, ʾīās ibn Salamah ibn Alʾakwaʿ via his father:

(2779) I heard that Muḥammad ibn Jarīr via Muḥammad ibn Ḥumayd via Salamah via Ibn Isḥāq via his men:

(2780) and via Ibn Jarīr said, Ibn Bashār said, Muḥammad ibn Jaʿfar said, ʿAwf via Maymūn ibn ʾUbay- ʿAbdullah via ʿAbdullah ibn Buraydah via his father- the narration is from different narrators who said: "We went out at night to Khaybar with Messenger of Allah (PBUH). ʿāmir ibn Alʾakwaʿ (may Allah be pleased with him) said: 'Why don't you let us here some of your camel-driving songs (hunayāt)?'. ʿāmir (may Allah be pleased with him) was a poet. He said: "O Allah, were it not for You, we would not have been guided. Nor would we have given in charity, nor prayed. They have truly persecuted us, and we are always in need of your blessings. Forgive our sins, let all of our possessions be sacrificed for Your cause. Make our feet firm when we meet our enemy and send tranquility upon us. We are ready to respond immediately to the call of (Jīhād).' The Messenger of Allah (PBUH) said: 'Who is this?', they said: ''āmir ibn Alʾakwaʿ'' so the Prophet (PBUH) said: **'May Your Lord forgive your sins'**. A man said: 'Martyrdom is reserved for him, Messenger of Allah. We wish that you would have let us benefit ourselves from his life.' Any man who the Messenger of Allah (PBUH) asks forgiveness for, dies as a martyr. They said: 'When we came to Khaybar and stood in organized lines, a Jewish man appeared so ʿāmir said: 'Khaybar knows who ʿāmir is. The fully armed and the brave one.' They exchanged two blows so the Jew's

- Imam Muslim narrated it in the book of Jihā d, chapter: Khaybar foray (1365/120-122), in Marriage, chapter: the one who frees his maidservant and gets married to her (1365/84-88), from the hadith of Anas, in the same words: "Khaybar is ruined".

sword fell off on ʿāmir's shield and ʿāmir's sword fell off him and wounded his knee and leg which caused his death. Salamah ibn Alʾakwaʿ said: 'I passed by a number of Prophet's companions saying: 'ʿāmir's deeds are in vain', so I went to the Messenger of Allah (PBUH) with a pale face while crying and said: 'O Messenger of Allah, were ʿāmir's deeds in vain?' The Messenger of Allah (PBUH) said: 'Who said that?'. I said: 'Some of your companions'. He (PBUH) said: 'That's not true, he will receive a double reward because he has exerted himself to obey Allah and fought in Allah's Cause.' We have besieged them until we were afflicted with severe hunger. Then Allah, the Almighty blessed us with conquering it (Khaybar)."

The Messenger of Allah (PBUH) handed the flag to ʿUmar ibn Alkhaṭāb (may Allah be pleased with him). He went with Muslims to fight the people of Khaybar but ʿUmar and his companions (may Allah be pleased with all of them) were spotted by the enemy. When they all went back to the Messenger of Allah (PBUH), the Muslims avoided ʿUmar and he also avoided them. The Messenger of Allah (PBUH) didn't get out to meet the Muslims because he had a migraine. Abū Bakr (may Allah be pleased with him) took the Messenger's flag then went forth to severely fight the enemy but he went back so ʿUmar (may Allah be pleased with him) took the flag and fought the enemy more severely than the first fight then he came back to the Messenger of Allah (PBUH) who said: "I will give the flag tomorrow -or tomorrow the flag will be taken by a man, who loves Allah and His Messenger and he is loved by Allah and His Messenger. It will be conquered through him". ʿAliyy (may Allah be pleased with him) wasn't present at that time so Abū Bakr and ʿUmar (may Allah be pleased with them) along with other men from Quraysh tried to make themselves seen by the Prophet (PBUH); they all wished to be the one who takes the flag. The Messenger of Allah (PBUH) sent Salamah ibn Alʾakwaʿ to ʿAliyy (may Allah be pleased with them). He called ʿAliyy (may Allah be pleased with him), so he came riding on a camel. He made his camel kneel close to the Prophet's tent. ʿAliyy had sore eyes so he tied a piece of cloth over his eyes. Salamah (may Allah be pleased with him) said: "I guided

him to the Messenger of Allah (PBUH) so the Messenger of Allah (PBUH) said: "What's the matter?", ʿAliyy said: "My eyes are sore", the Messenger of Allah (PBUH) said: "Come closer to me", so ʿAliyy got closer to him. The Messenger of Allah (PBUH) blew to his eyes so ʿAliyy never felt any pain after that, then the Prophet (PBUH) handed him the flag.

ʿAliyy held the flag while wearing a purplish red garment made of velvet. He went to Khaybar and Marḥab, the leader of the fortress went out while wearing a helmet which was dyed with saffron and he had something which looked like a hollowed stone on his head. He chanted: "Khaybar knows who Marḥab is… a fully armed hero and an expert warrior. Sometimes I am stabbed and sometimes I am the one who strikes. When wars begin, I am extremely inflamed… I resemble eruptions of a volcano."

ʿAli (may Allah be pleased with him) replied: "I am the one who was named 'Ḥaydarah' (a very strong lion)… I am like a 'Layth' (a brave lion) and a fierce 'Qaswarah' (a lion that pounces). I retaliate with the sword like a huge balance 'sandarah'" They exchanged two blows but ʿAliyy (may Allah be pleased with him) hit him fast and split the stone-like piece and the helmet along with his head. Then he took the sword which had Marḥab's molars attached to it. The conquest of Khaybar was done under ʿAliyy's leadership.

Then Yāsir, Marhāb's brother, went out and chanted: "Khaybar knows who Yāsir is… a fully armed hero and a fierce fighter. When brave lions attack… my strength erupts like a volcano which kills all of them."

He kept on saying: "Who is ready for a duel?". Azzubayr (may Allah be pleased with him) came out to him and chanted: "Khaybar knows who 'Zabbār' (the one who cuts) is… I am worthy of this fight and I never give up nor run away. I am the son of the noblest men who safeguard honor. Do not be deceived by the great number of disbelievers, Yāsir. They are like a mirage which goes away fast."

Ṣafiah bint ʿAbd Almuṭalib (may Allah be pleased with her) said: "Will my son be killed, Messenger of Allah?", he (PBUH) replied: "Your son will

kill him by Allah's Will." When they joined the duel, Azzubayr (may Allah be pleased with him) killed him. (Aṭabariyy)

Abū Rāfiʿ (may Allah be pleased with him), the freed slave of the Messenger of Allah (PBUH) said: "We went with ʿAliyy ibn Abī Ṭālib (may Allah be pleased with him) after the Messenger of Allah (PBUH) handed his flag to him. When ʿAliyy got closer to the fortress, the enemy combatants got out so he fought them. One of the Jews dropped ʿAliyy's shield, so he carried a door of a gate to shield himself. He kept carrying the door until Allah, the Almighty blessed him with victory. He only left the door when he stopped fighting. I was among other seven men who tried to flip that door, but we couldn't."

The Messenger of Allah (PBUH) kept on conquering the fortresses one after the other and the Muslims earned the spoils of war until they reached a fortress called Alwaṭīḥ and Asulālim, which was the last conquered fortress in Khaybar. The Messenger of Allah (PBUH) besieged them 11 nights.

In the night of victory, the Muslims lit many fires so the Messenger of Allah (PBUH) said: "What is this fire for?", they said, "For cooking meat" He asked, "What kind of meat?" They said, "Donkeys' meat" Allah's Messenger (PBUH) said, "Throw away the meat and break the cooking pots" A man said, O Allah's Messenger (PBUH)! Shall we throw away the meat and wash the cooking pots?" He said, "You can do that too."

Ibn Isḥāq said (This whole narration has unauthentic parts): "When the Messenger of Allah (PBUH) conquered the fortress called Alqamūṣ which was owned by Abī Alḥuqayq, Ṣafiah bint Ḥuyay ibn ʾakhṭab and another woman were brought to the Messenger of Allah (PBUH). When Bilāl passed along with them by Jewish men who were killed so Ṣafiah (may Allah be pleased with her) shouted, struck her face and brought dust on her head. When the Messenger of Allah (PBUH) saw her doing that, he said: "take this devil away from me". Ṣafiah sat behind him and he gave her his garment, therefore, the Muslims knew that the Messenger of Allah (PBUH) has chosen her for himself. When the Messenger of Allah (PBUH) saw what happened to Ṣafiah, he said

to Bilāl: "Was mercy taken away from your heart, Bilāl? How could you let those two women pass by killed men from their tribe?". When Ṣafiah (may Allah be pleased with her) was recently married to Kinānah ibn Arrabīʿ ibn Abī Alḥuqayq, she saw in a dream that a moon descended into her lap. She told her husband about this dream so he said: "This is nothing but wishing to marry Muḥammad, the king of Ḥijāz", he slapped her face causing her eyes to have green bruises. When Ṣafiah was brought to the Messenger of Allah (PBUH), she had traces of the green bruises on her eyes. She told the Prophet (PBUH) what happened when he asked her about the cause of the green bruises. Her husband, Kinānah ibn Arrabīʿ ibn Abī Alḥuqayq was brought to the Messenger of Allah (PBUH). He was in charge of the treasure owned by Banī Annaḍīr. He denied any knowledge of the treasure's place but one of the Jews was brought to the Messenger of Allah (PBUH) and said: "I saw Kinānah going to this ruined place every morning". The Messenger of Allah (PBUH) said to Kinānah: "What if we found it there, would I kill you then?". He said: "yes". The Messenger of Allah (PBUH) commanded some of the companions to dig into that place of ruins so they found a portion of their treasure. When Kinānah was asked about the rest of the treasure, he refused to say anything so the Messenger of Allah (PBUH) commanded Azzubayr (may Allah be pleased with him) to torture him until he says what he knows. (Fabricated narration)

Azzubayr (may Allah be pleased with him) kept on pushing a piece of wood on his chest until he was about to die. Then he gave him to Muḥammad ibn Maslamah (may Allah be pleased with him) so he struck his neck as a punishment for killing his brother Maḥmūd ibn Maslamah. The Jews killed him by throwing a boulder on him next to the fortress called 'Nāʿim'. This was the first fortress which was conquered in Khaybar.

When the people of Fadak knew about what Messenger of Allah (PBUH) did to Khaybar, they sent a message to the Messenger of Allah (PBUH) to ask for a peace treaty in exchange for abandoning their wealth. The peace treaty was accepted then the people of Khaybar asked the Messenger of Allah

(PBUH) to accept half of their wealth in exchange of a peace treaty. This peace treaty was also accepted provided that Muslims can drive them out at any time. The people of Fadak had the same conditions of the peace treaty. Khaybar was 'Fayʾ' (the division of tributes from territories the Muslims have conquered) and Fadak was completely possessed by the Messenger of Allah (PBUH) spurring on any horse or camel for such gains.

When the toils of war have ended, Zaynab bint Alḥārith, the wife of Salām ibn Mishkam gave a roasted goat to the Messenger of Allah (PBUH). She asked the companions about the most favorite part of the goat that the Prophet (PBUH) liked, so they told her that it is the foreleg of the goat. She added a lot of poison in the foreleg of the goat more than the rest of it then she brought it to the Prophet (PBUH). When the Messenger of Allah (PBUH) held the foreleg of the goat and tasted one bite of it, he felt that it is unpalatable. Bishr ibn Albarāʾ ibn Maʿrūr (may Allah be pleased with him) ate part of the goat like the Messenger of Allah (PBUH) but he felt that it is palatable. The Messenger of Allah (PBUH) spat the piece of meat out, then said: "This piece of meat tells me that it is poisoned!". He (PBUH) called the woman so she confessed. He said: "Why have you done that?", she said: "I heard from my people things about you that you know of, so I thought if you were a prophet, it would be revealed to you and if you were a king, we should rid ourselves of him (the Prophet)". The Messenger of Allah (PBUH) forgave her, and did not punish her. But Bishr ibn Albarāʾ (may Allah be pleased with them) died after eating the poisoned piece of meat. The Messenger of Allah (PBUH) said: "ʾUm Bishr, I still feel the pain caused by the food I ate at Khaybar, and at this time, I felt as if my aorta is being cut from that poison." (Unauthentic narration)

The Muslims think that the Messenger of Allah (PBUH) died as a martyr along with the blessing of Prophethood granted to him by Allah. (The narration which claims that the Prophet (PBUH) died because of the poison is unauthentic) [1]

(1) **{2777-2780} The Assessment of reliability of the chain of transmitters:**
- The compiler narrated it from four sources:
- The first source: Its narrators are trustful except 'Ubaid Allah Al-Famy, whom I did not find, and Ḥatim Ibn Isma'il who was honest but had illusions.

Qurʾān (48:21) ﴿There are many other gains [to come], over which you have no power. Allah has full control over them﴾ Allah Has promised the believers to conquer another place which He Has full control over. Ibn ʿAbbās (may Allah be pleased with him and his father) said: "Allah, the Almighty knows that this place will be conquered by his power."

There is a difference of opinion with regards to that place:

Ibn ʿAbbās (may Allah be pleased with him and his father), ʿAbdurraḥmān ibn Abī Laylā, Alḥassan, and Muqātil said: "Persia and Rome."

Aḍaḥāk, ibn Zayd, and Ibn Isḥāq said: "It is Khaybar; Allah, the Almighty promised His Prophet (PBUH) to conquer it before granting him victory. The Muslims never mentioned Khaybar and the thought of conquering it never crossed their minds until Allah, the Almighty told them about it." This is the narration of ʿaṭīah and Bādhān via Ibn ʿAbbās (may Allah be pleased with him and his father).

Qatādah said: "It is Makkah." ʿikrimah said: "It is Ḥunayn." Mujāhid said: "All of the conquered areas at the time of the revelation of this verse".

﴿Allah has power over all things﴾

Qurʾān (48:22) ﴿If the disbelievers had fought against you﴾ the tribes of Asad, Ghaṭafān, and the people of Khaybar.

Qatādah said: " Those are the disbelievers of Quraysh".

﴿they would have taken flight and found no one to protect or support them﴾

Qurʾān (48:23) ﴿such was Allah's practice in the past﴾ the support of Allah granted to His close servants (awlīāʾ) and the defeat of His enemies ﴿and you will find no change in Allah's practices﴾.

- The second: Its narration is good (hasan).
- The third: Its narration is weak (da'if), due to the existence of the weak narrator Muḥammad Ibn Ḥamid, and Salmah Ibn Al-Faḍl, who had many mistakes, and Ibn Isḥāq, who was mudalliss.
- The fourth source: its narration is weak (da'if); as it contains Maymūn Abu 'Abdullah Al-Baṣry.

The authentification of Hadith:

- The authentification of parts of this hadith were mentioned before. See: (the biography of the Prophet) by Ibn Hisham 3/218, on the authority of Ibn Isḥaq.

Qurʾān (48:24) ﴿In the valley of Mecca it was He who held their hands back from you and your hands back from them﴾ this is Ḥudaybīah ﴿after He gave you the advantage over them––Allah sees all that you do﴾ Abū ʿAmr read ‘yaʿmalūn’ with ‘yāʾ’ and the rest of Qurrāʾ read ‘taʿmalūn’ with ‘tāʾ’.

There is a difference of opinion with regards to that.

Anas (may Allah be pleased with him) said: “80 men from Makkah came down to the Messenger of Allah (PBUH) from the mountain of At-tanʿīm at the time of Fajr prayer in the year of Ḥudaybīah to kill the Muslims. The Messenger of Allah (PBUH) captured them without a fight, then he released all of them, therefore, Allah, the Almighty revealed: “He who held their hands back from you”.

ʿikrimah via Ibn ʿAbbās (may Allah be pleased with them) said: “Quraysh sent 40 or 50 men and commanded them to besiege the camp of the Messenger of Allah (PBUH) in the year of Ḥudaybīah to kill some of the Prophet’s companions. They were all captured and brought to the Messenger of Allah (PBUH) so he pardoned and released them. They hurled rocks and threw arrows on the Prophet’s camp, so Allah, the Almighty revealed: “He who held their hands back from you”.

ʿAbdullah ibn Mughaffal (may Allah be pleased with both of them) said: “We were with the Messenger of Allah (PBUH) in al-Ḥudaybīah under the base of the tree. One of the branches of the tree was on his back so I removed it while ʿAliyy ibn Abī Ṭālib (may Allah be pleased with him) was signing the document of the peace treaty with Suhayl ibn ʿAmr. At that time, 30 armed young men attacked us so Allah’s Prophet (PBUH) prayed against them so Allah, the Almighty blinded their eyes. The believers attacked and captured them, then the Messenger of Allah (PBUH) released them, therefore, Allah, the Almighty revealed this verse.”

Mujāhid said: “The Messenger of Allah (PBUH) came to perform ʿUmrah so his companions captured some people from Alḥaram who were unaware of the presence of the Prophet’s companions. Then the Prophet (PBUH) released them. This is the explanation of giving the Muslims the advantage over them.”

Qatādah: "Someone told us that one of the Prophet's companions called Zunaym (may Allah be pleased with him) passed through a mountain path so the disbelievers threw an arrow at him, so he was killed. The Messenger of Allah (PBUH) sent a number of knights to that place, so they captured 12 disbelieving knights. The Prophet (PBUH) said to the captured men: "Do you have any treaty with me? Do you have a convention to protect you?", they said: "No". Then the Messenger of Allah (PBUH) released them, so Allah, the Almighty revealed this verse." (Aṭabariyy and Alqurṭubiyy)

Ibn ʾabziyy and Alkalbiyy said: "Those are the people of al-Ḥudaybīah. When the Prophet (PBUH) brought the sacrificial animals and reached Dhī Alḥulayfah, ʿUmar (may Allah be pleased with him) said: "O Allah's Prophet, would you go to people who are at war with you without weapons and horses?". The Messenger of Allah (PBUH) sent to Madīnah to bring all horses and weapons. When the Messenger of Allah (PBUH) got very close to Makkah, the disbelievers stopped him from entering it, so he continued his journey to Minā and he camped over there. A spy told the Prophet (PBUH) that ʿikrimah ibn Abī Jahl moved along with 500 men to attack the Muslims. So the Prophet said to Khālid ibn Alwalīd (may Allah be pleased with him): "Khālid, this is your cousin and he came to you with horses". Khālid (may Allah be pleased with him) said: "I am Allah's Sword and the sword of Allah's Prophet, O Messenger of Allah. You may throw me at any direction you want". Therefore, he was named Allah's Sword on that day. The Prophet (PBUH) sent Khālid with horses. He met ʿikrimah in the mountain path and defeated him. He forced ʿikrimah (may Allah be pleased with him) to go to the gardens of Makkah so he went back to fight but he was forced to go to the gardens of Makkah, then he tried to fight again but he was forced to get back to the gardens of Makkah, therefore Allah, the Almighty revealed this verse: "He who held their hands back from you and your hands back from them" all the way to "a painful punishment". The Messenger of Allah (PBUH) stopped fighting after Allah, the Almighty granted him victory because he didn't want his

army to unintentionally kill the Muslims who still stayed in Makkah at that time. (Aṭabariyy)[1]

Qurʾān (48:25) ﴿They were the ones who disbelieved, who barred you from the Sacred Mosque, and who prevented the offering﴾ ‘maʿkūfā’ means ‘prevented’ ﴿from reaching its place of sacrifice﴾ ‘maḥillah’ means ‘its place of sacrifice’. The sacrificial animals were 70 camels.

Azzuhriyy via ʿUrwah ibn Azzubair via Almiswar ibn Makhramah and Marwān ibn Alḥakam stated that the Messenger of Allah (PBUH) set out from Madīnah in the year of al-Ḥudaybīah to visit the Sacred House without any intention to fight the disbelievers. He took 70 camels with him to be divided among 700 men who travelled with the Prophet (PBUH). Each camel was divided among 10 men. When the Prophet (PBUH) reached the place called Dhī Alḥulayfah, Muslims gathered -who were almost between 1000 and 1300 people. When they reached Dhī Alḥulayfah, the Prophet (PBUH) hanged something on the sacrificial animal to mark it for the offering and also marked his camel on the right side, then he declared Iḥrām. The Prophet (PBUH) sent a spy from the tribe of Khuzāʿah to uncover the plans of Quraysh. The Prophet (PBUH) reached the Rill of Alʾashṭāṭ which is near to ʿUsfān, then he met the spy from Khuzāʿah who said: “I saw Kaʿb ibn Lūʾiyy and ʿāmir ibn Lūʾiyy planning to fight and stop you from reaching the Sacred House by ‘ʾalʾaḥābīsh’”. The Messenger of Allah (PBUH) said: “O people! Give me your opinion. Do you recommend that I should wage war against the families and offspring of those who want to stop us from the House? If they will not fight us, then they will have become without strength, otherwise we will leave them in a miserable state.” Abū Bakr (may Allah be pleased with him) said: “O Allah’s Messenger, we haven’t come with the intention to fight anyone. But whoever prevents us

(1) Aṭ-Ṭabary narrated it in his (Exegeses) 26/95, and in his (History) 2/622-623, Ibn Abi Ḥatim in his (Exegeses) 10/3300, number (18597), and As-Siuṭy attributed it to Ibn Al-Munzir in (the Wallflower Pearls) 6/75.

from reaching the Sacred House, we will fight him". The Messenger of Allah (PBUH) said: "Then move forward!".

Abū Hurayrah (may Allah be pleased with him) said: "I haven't seen anyone who consulted his companions more than the Messenger of Allah". (The blue part isn't narrated by Albukhāriyy because it is weak)

When they reached ʿUsfān, he met Sufyān Alkaʿbiyy who said: "O Messenger of Allah (PBUH), Quraysh knew about your journey so they set out along with their milk-producing camels, women, and children. They wore clothes made of leather taken from tigers and then they camped in the Valley of Dhī Ṭuwā. They took solemn oaths not to let you enter the Sacred House. Khālid ibn Alwalīd was close to their cavalry in Kurāʿ Alghamīm"

Sufyān Alkaʿbiyy mentioned that Khālid ibn Alwalīd was a Muslim during these events.

The Messenger of Allah (PBUH) said: "What's wrong with Quraysh? They were weakened by wars! What will they lose if they just let me freely call other Arab tribes to Islam? If the other tribes end up defeating me, then Quraysh would rejoice at that and if Allah provides me with victory, then they would accept Islam along with others. If they do not want to accept Islam, then they could fight because they will still have strength to do so. What does Quraysh think about? By Allah, I will continue fighting them to spread the call of Islam revealed to me by Allah, the Almighty. I will either be blessed with victory or I will be killed defending this cause", then he (PBUH) added: "Who can lead us to a road that is different from their road?" A man from the tribe of ʾAslam said: "I can do that, Messenger of Allah". The man guided them to a road that is rocky and difficult to walk through which was between different mountain paths. The Muslims exerted a lot of effort to path through this road until they reached a plain at the end of the valley. The Messenger of Allah (PBUH) said: "Say: 'we ask Allah to forgive us and we repent to Him'", the Muslims said that so the Prophet (PBUH) said: "By Allah, this resembles when the Sons of Israel were commanded to **say 'ḥiṭah'**

(remove from us the burden of our sins) but they haven't accepted the blessings of that moment."

Then the Messenger of Allah (PBUH) said to people: **"Walk at the righthand side on a road that leads to a mountain path called 'al-Marrān' which descends to al-Ḥudaybīah, the lower side of Makkah."**

The army went through this road, but the cavalry of Quraysh saw the stirring up of dust caused by the Muslim army and discovered that the Messenger of Allah (PBUH) went through another road, so they went back to Quraysh to warn them. The Messenger of Allah (PBUH) went through the mountain path of 'al-Marrān' so his she-camel kneeled. Some people said: "'ḥal mā ḥal' (Get up)!", the Prophet (PBUH) said: "What is this for?". They said: "al-Qaṣwāʾ has become jaded", so the Messenger of Allah (PBUH) said: "She has not become jaded and that is not a characteristic of hers, but He Who restrained the elephant has restrained her", then he added: "By Him in Whose hand my soul is, Quraysh will not ask me to have a treaty that they honor which Allah has made sacred and that they honor the ties of kinship without me accepting it". He (PBUH) then commanded people to camp there. So they stopped at the farthest side of al-Ḥudaybīah at a well with little water. People took water little by little until it dried up. People went to the Prophet (PBUH) to complain about their thirst. He (PBUH) took an arrow from his quiver and gave it to one of his companions called Nājīah ibn ʿUmayr ibn Yaʿmar ibn Dārim, the driver of the Prophet's camel. He went down to that well and stuck the arrow in the middle of it so water gushed until they left it. It was narrated that a young girl from Alʾanṣār brought her bucket while Nājīah was inside the well giving water to people. She said: "O who you give water to people… here my bucket is. People are grateful for your good deeds… they commend and compliment you. I wish that you give me like others". Nājīah (may Allah be pleased with him) replied: "The Yemeni young girl knew that I am Nājīah, who gives water to people… the sprinkling water sprung out from the bottommost of the well. The water reached the horses outside the well."

Meanwhile, Budayl ibn Warqāʾ Alkhuzāʿiyy came along with a number of people form his tribe. Khuzāʿah was a trusted consultant for the Messenger of Allah (PBUH) from the tribe of Tihāmah. He said: "I just left Kaʿb ibn Lūʾiyy and ʿāmir ibn Lūʾiyy at the profuse water of al-Ḥudaybīah along with their milk-producing she-camels, women, and children. They intend to fight and prevent you from reaching the Sacred House."

The Messenger of Allah (PBUH) said: "We have not come to fight anyone, but we came to perform ʿUmrah. No doubt, the war has weakened Quraysh and they have suffered great losses, so if they wish, I will conclude a truce with them, during which they should let me call other tribes freely, and if I have victory over them, Quraysh will have the option to embrace Islam like other people and if they wish; they could refuse because they will be strong enough to fight. But if they do not accept the truce, by Allah in Whose Hands my life is, I will fight them defending my Cause till I get killed or Allah will definitely make His Cause victorious."

Budayl said: "We will deliver your message to them". He set out to Quraysh and said: "We just came to you from this man saying something which we will disclose to you if you like". Some of the fools among Quraysh shouted that they were not in need of this information, but wise people among them said: "Deliver what you heard him saying". Budayl said: "I heard him saying so-and-so", delivering what the Messenger of Allah (PBUH) had told him. ʿUrwah ibn Masʿūd Athaqafiyy got up and said: "O people! Aren't you the fathers?". They said: "Yes", He added: "Am I not the son?" They said: "Yes", He said: "Do you mistrust me?" They said: "No", He said, "Don't you know that I invited the people of ʿUkāẓ for your help, and when they refused, I brought my relatives and children and those who obeyed me (to help you)?" They said: "Yes", He said: "Well, this man (the Prophet) has offered you a reasonable proposal, you›d better accept it and allow me to meet him". They said: "You may meet him", So, he went to the Prophet (PBUH) and started talking to him. The Prophet (PBUH) told him almost the same as he had

told Budayl. Then ʿUrwah said: "O Muḥammad! Won't you feel any remorse in cutting off your relations? Have you ever heard of anyone amongst the Arabs cutting off his relatives before you? On the other hand, if the reverse should happen, (nobody will aid you, for) by Allah, I do not see (with you) dignified people, but people from various tribes who would run away leaving you alone". Hearing that, Abū Bakr Aṣidīq (may Allah be pleased with him) replied to him and said: "Go and suck the Lāt's clitoris! Do you claim that we would run and leave the Prophet (PBUH) alone?"- Lāt was the false deity which was worshipped by Thaqīf. ʿUrwah said: "Who is that man?" They said: "He is Abū Bakr". ʿUrwah said to Abū Bakr: "By Him in Whose Hands my life is, were it not for the favor which you did to me and which I did not compensate, I would have responded", ʿUrwah kept on talking to the Prophet (PBUH) and seizing the Prophet's beard as he was talking while Al-Mughīrah ibn Shuʿbah was standing near the head of the Prophet (PBUH), holding a sword and wearing a helmet. Whenever ʿUrwah stretched his hand towards the beard of the Prophet, Al-Mughīrah would hit his hand with the handle of the sword and say "Remove your hand from the beard of Allah's Messenger (PBUH)". ʿUrwah raised his head and asked: "Who is that?" People said: "He is Al-Mughīrah ibn Shuʿbah". ʿUrwah said: "O treacherous! Am I not doing my best to prevent evil consequences of your treachery?". Before embracing Islam Al-Mughīrah was in the company of some people. He killed them and took their property and came (to Madīnah) to embrace Islam.

The Prophet (PBUH) said to him: "With regards to your Islam, I accept it but do not take anything from the property as it was taken through treason". ʿUrwah then started looking at the Companions of the Prophet (PBUH). By Allah, whenever Allah's Messenger (PBUH) spat, the spittle would fall in the hand of one of them, who would rub it on his face and skin; if he ordered them, they would carry his orders immediately; if he performed ablution, they would struggle to take the remaining water; and when they spoke to him, they would lower their voices and would not look at his face constantly out of respect. ʿUrwah returned to his people and said: "O people! By Allah,

I have been to the kings and to Caesar, Khosrow and An-Najāshiyy (The Negus), yet I have never seen any of them respected by his courtiers as much as Muḥammad is respected by his companions. By Allah, if he spat, the spittle would fall in the hand of one of them, who would rub it on his face and skin; if he ordered them, they would carry out his order immediately; if he performed ablution, they would struggle to take the remaining water; and when they spoke, they would lower their voices and would not look at his face constantly out of respect". `Urwa added: "No doubt, he has presented to you a good reasonable offer, therefore accept it". A man from the tribe of Bani Kinānah said: "Allow me to go to him", so they allowed him, and when he approached the Prophet and his companions, Allah's Messenger (PBUH) said: "He is so-and-so who belongs to the tribe that respects the camels of the sacrifice. So, bring them in front of him", So, the camels were brought before him and the people received him while they were reciting Talbīah. When he saw that scene, he said: "Glory be to Allah! It is not fair to prevent these people from visiting the Kaʿbah".

Then, they sent Alḥulays ibn ʿalqamah ibn Zayān, the head of 'ʾalʾaḥābīsh'. When the Messenger of Allah (PBUH) saw him, he said: "He is a member of a tribe that respects the sacrificial animals, so bring the sacrificial animals before him". When he saw the sacrificial animals filling the width of the valley and marked with garlands as well as the animals which were tired due to extreme hunger caused by the prevention from the Sacred House, he went back to Quraysh without going all the way to the Prophet (PBUH) because he revered what he saw. He said: "O Quraysh, I saw something which is definitely impermissible to prevent; the sacrificial animals were marked with garlands and they were tired due to extreme hunger", they said: "Ḥulays! Sit, you are just a desert Arab who has no knowledge", Al-Ḥulays was angered by this and said: "O Quraysh, By Allah, that's not what we had an alliance for; we did not have an agreement to prevent people who revere the Sacred House of Allah, the Almighty. By the Name of Him in Whose Hands the soul of Al-Ḥulays is, if you do not let Muḥammad reach his destination, I will leave with the

ʾaḥābīsh immediately". They said: "Ḥulays, keep that away from us Ḥulays until we get a satisfactory deal out of these negotiations".

Another person called Mikraz ibn Ḥafṣ got up and sought their permission to go to Muḥammad PBUH), and they allowed him, too. When he approached the Muslims, the Prophet (PBUH) said: "Here is Mikraz and he is a vicious man", Mikraz started talking to the Prophet and as he was talking, Suhayl ibn ʿAmr came. When Suhayl ibn ʿAmr came, the Prophet (PBUH) said: "Now the matter has become easy, they are now sending your close relatives to ask for a peace treaty, so bring the sacrificial animals before him and raise your voices with Talbīah so that their hearts may become soft". They raised their voices with Talbīah near the camping of the army so the disbelievers asked for a peace treaty.

Suhayl said to the Prophet (PBUH): "Let's conclude a peace treaty between us". So, the Prophet (PBUH) called ʿAliyy ibn Abī Ṭālib (may Allah be pleased with him and said to him: "Write: 'By the Name of Allah, the Most-Merciful, the Mercy-Giver". Suhayl said: "As for 'Arraḥmān' (Most-Merciful) by Allah, I do not know what it is. So write: 'By Your Name O Allah', as you used to do before" The Prophet (PBUH) said to ʿAliyy: "Write: 'By Your Name O Allah'" Then he dictated: "This is the peace treaty which Muḥammad, Allah's Messenger (PBUH) has concluded", Suhayl said: "By Allah, if we knew that you are Allah's Messenger (PBUH) we would not prevent you from visiting the Kaʿbah, and would not fight you. So, write your name and your father's name". The Prophet (PBUH) said: "By Allah! I am the Messenger of Allah despite your denial of that", then he said to ʿAliyy (may Allah be pleased with him): "Erase: 'the Messenger of Allah (PBUH)'", so ʿAliyy said: "By Allah, I would never erase your name", so the Messenger of Allah (PBUH) took the document and erased the statement (after asking where it was).

Then he said: "Write: 'this is what Muḥammad ibn ʿAbdillah agreed upon with Suhayl ibn ʿAmr". The peace treaty stipulated: the end of fighting for 10 years during which time people will live safely, and refrain from

fighting one another. The Prophet's companions are free to go perform Ḥajj, ʿUmrah , and engage in trade; they are granted protection of their lives and wealth. People of Quraysh can freely pass through Madīnah to travel to Egypt, Levant, and engage in trade; they are granted protection of their lives and wealth. If someone leaves Quraysh without the permission of his guardian, he must be returned to them, while Quraysh can keep the ones who leave the Messenger of Allah (PBUH) without returning them to the Prophet (PBUH). These conditions were difficult to bear by the Muslims. The Messenger of Allah (PBUH) said: "May Allah remove far from His mercy anyone who leaves us to join them; but we will return the ones who leave Quraysh as Allah will make an escape and a way out for anyone who Allah knows that belief got into his heart. This is on the basis that there should be sincerity and that there should be no theft or treachery. Any tribes can choose to join the alliance or covenant of Muḥammad (PBUH) and his companions and any tribes can also join the alliance or covenant of Quraysh. The tribe of Khuzāʿah rushed to join the alliance of Muḥammad (PBUH) and the tribe of Banū Bakr rushed to join the alliance of Quraysh. The Messenger of Allah (PBUH) said: "All of this is on the condition that you allow us to enter the Sacred House freely to circumambulate it". Suhayl replied: "By Allah, we will not give a chance to the Arabs to say that we have yielded to you, but we will allow you next year". So, the Prophet (PBUH) got that written. Then Suhayl said: "It is stipulated that you should go back this year without entering Makkah. Next year, we will get out for you to freely enter it along with your companions. You can stay for three days provided that you have no weapons except the swords inside their sheaths and the traveler's weapon. These sacrificial animals are not allowed to go towards our direction. The Messenger of Allah (PBUH) said: "We move them forward and you return them back". While the Messenger of Allah (PBUH) and Suhayl ibn ʿAmr were agreeing upon the terms of the peace treaty, Abū Jandal ibn Suhayl ibn ʿAmr escaped from the valley of Makkah staggering with his chains and then threw himself down amongst the Muslims. Suhayl went to slap Abū Jandal and seized him from his clothes,

then he said: "O Muhammad! The conclusion of the peace treaty was reached before he came. This is the very first term with which we make peace with you, you should return him to us". Suhayl kept dragging his son, Abū Jandal to bring him back to Quraysh while Abū Jandal was shouting at the top of his lungs: "O Muslim brothers, will I be returned to the pagans though I have come as a Muslim? Will you leave me to their oppression that may lead to apostasy? Don't you see how much I have suffered?". Abū Jandal had been tortured severely for the Cause of Allah, the Almighty. The Messenger of Allah (PBUH) said: "Abā Jandal, put your trust and hope in Allah. Allah, the Almighty Will surely grant you and your oppressed companions a way out. We have concluded a peace treaty with these people and we have agreed upon the terms of the treaty. We will never show any kind of treachery". ʿUmar ibn Alkhaṭāb (may Allah be pleased with him) rushed to Abā Jandal to walk next to him then said: "Be patient Abā Jandal, they are merely a group of disbelievers; the blood of anyone of them is worth the blood of a dog", ʿUmar (may Allah be pleased with him) kept getting the hilt of his sword closer to Abā Jandal. ʿUmar said (after the end of this incident): "I wished that he would take the sword to kill his father, but he didn't want to kill his father".

The companions of the Prophet (PBUH) had an unshakable belief that they will be granted victory due to the dream which was seen by the Prophet (PBUH). When things ended up to their return to Madīinah without performing ʿUmrah, they were about to lose control of themselves and what happened to Abī Jandal (may Allah be pleased with him) added more negative emotions to them.

ʿUmar ibn Alkhaṭāb said: "I never felt any doubt about Islam but I went to the Prophet (PBUH) to ask the following: "Aren't you truly the Messenger of Allah?" The Prophet (PBUH) said: "Yes, indeed", I said: "Isn't our Cause just and the cause of the enemy unjust?", he said: "Yes", I said: "Then why should we be humble in our religion?", he said: "I am Allah's Messenger (PBUH) and I do not disobey Him, and He will make me victorious", I said: "Didn't

you tell us that we would go to the Kaʿbah and perform Ṭawāf around it?", he said: "Yes, but did I tell you that we would visit the Kaʿbah this year?", I said: "No", he said: "So you will visit it and perform Ṭawāf around it?". ʿUmar said: "I went to Abū Bakr (may Allah be pleased with him) and said: "O Abū Bakr! Isn't he truly Allah's Prophet?" He replied: "Yes", I said: "Isn't our Cause just and the cause of the enemy unjust?", he said: "Yes", I said: "Then why should we be humble in our religion?" He said: "Indeed, he is Allah's Messenger (PBUH) and he does not disobey his Lord, and He will make him victorious. Adhere to his path until you die, by Allah, he is on the right path", I said: "Was he not telling us that we would go to the Kaʿbah and perform Ṭawāf around it?" He said: "Yes, but did he tell you that you would go to the Kaʿbah this year?", I said: "No", he said: "You will go to Kaʿbah and perform Ṭawāf around it".

ʿUmar said: "I performed many good deeds of fasting, charity, prayers, and freeing of slaves as expiation for the improper questions I asked."

When the writing of the peace treaty was concluded, Allah's Messenger (PBUH) had chosen witnesses from the side of the believers and the side of the disbelievers: Abā Bakr, ʿUmar, ʿAbdurraḥmān ibn ʿAwf, ʿAbdullah ibn Suhayl ibn ʿAmr, Saʿd ibn Abī Waqāṣ, Maḥmūd ibn Maslamah, the brother of the sons of ʿAbd Alʾashhal, mikraz ibn Ḥafṣ ibn Alʾaḥnaf- who was a disbeliever, and ʿAliyy ibn Abī Ṭālib, the writer of the document.

When the peace treaty was signed, the Messenger of Allah (PBUH) went with the offerings along with his companions. When the sacrificial animals reached the bottom of the mountains which lead to the valley of Thanīah. The disbelievers prevented the Muslims from moving forward so the Prophet (PBUH) stopped in the place which the disbelievers prevented the Muslims from exceeding. This place is called al-Ḥudaybīah. The Prophet (PBUH) said to his companions: "Get up and slaughter your sacrifices then get your head shaved". By Allah none of them got up, and the Prophet (PBUH) repeated his command three times. When none of them got up, he left them and went

to ʾUm Salamah (may Allah be pleased with her) and told her about what happened. ʾUm Salamah said: "O the Prophet (PBUH) of Allah! Go out and don't say a word to anybody till you have slaughtered your sacrifice and call your barber to shave your head". So, the Prophet (PBUH) went out and did not talk to anyone of them till he did that; he slaughtered the sacrifice and called his barber who shaved his head. The one who shaved the Prophet's head was Khirāsh ibn ʾUmayah ibn Alfaḍl Alkhuzāʿiyy. When they saw that, the companions of the Prophet (PBUH) got up, slaughtered their sacrifices, and started shaving the heads of one another, and there was so much rush that there was a danger of killing each other. (1)

Ibn ʿUmar and ibn ʿAbbās (may Allah be pleased with him) said: "In the day of al-Ḥudaybīah, some men had their heads shaved while others just had their hairs shortened.

The Messenger of Allah (PBUH) said: "May Allah have mercy upon those who have got their heads shaved", they said: "Messenger of Allah what about those who have got their hair shortened?", he said: "May Allah have mercy upon those who got their hair shaved", they said: "Messenger of Allah, what about those who got their hair shortened?", he said: (O Allah, have mercy upon) those who got their heads shaved", they said: "Messenger of Allah, what about those who got their hair shortened?", he said: "and those who got their hair shortened". They asked: "Messenger of Allah, why have you primarily prayed for the ones who get their heads shaved without the ones who got their hair shortened?", he said: **"Because they had no doubt". Ibn ʿUmar (may Allah be pleased with him said: "Some people expected that they may make Ṭawāf around the Kaʿbah".**

Ibn ʿAbbās (may Allah be pleased with both of them) said: "In the year of al-Ḥudaybīah, the Prophet included among his sacrificial animals a camel with a silver nose-ring which had belonged to Abī Jahl to dismay the disbelievers.

(1) Aṭ-Ṭabary narrated it in his (History) 2/80, and Ḥafiz Al-Ḥakmy mentined its weakness (da'f) in his book: (Narrations about Ḥudaybiah foray (p.170).

Some believing women came to the Messenger of Allah (PBUH), therefore Allah, the Almighty revealed: ﴿O believers! When the believing women come to you as emigrants, test their intentions﴾. Then ʿUmar (may Allah be pleased with him) divorced two women who were disbelievers.

Allah, the Almighty prohibited sending them back, but ordered them to restore the dowery. A man said to Azzuhriyy: "Is this for marriage?", Azzuhriyy replied: "Yes". One of them married Mūʿāwīah ibn Abī Sufyān (may Allah be pleased with both of them) and the other married Ṣafwān ibn ʾUmayah (may Allah be pleased with him). (Aṭabariyy in his Tafsīr)

The Messenger of Allah (PBUH) went back to Madīnah so Abū Baṣīr-ʿUtbah ibn ʾUsayd ibn Jārīah (may Allah be pleased with him) came to the Prophet (PBUH) as a believer in Islam. He was one of those who were captured by Quraysh in Makkah. Azhar ibn ʿAbd ʿawf and Alʾakhnas ibn Sharīq Athaqafiyy wrote a letter to Messenger of Allah (PBUH) and sent a representative from the tribe of Banī ʿāmir ibn Lūʾiyy along with a slave. They went to the Messenger of Allah (PBUH) to deliver the letter and said: "This is the covenant which we agreed upon". The Messenger of Allah (PBUH) said: "Abā Baṣīr, we promised those people to agree upon the terms which you know about and we are not allowed in our religion to act treacherously. Allah Will surely grant a way out for you". The two men took him and they rested when they reached to a place called Dhā Alḥulayfah. They started eating dates so Abā Baṣīr said to one of them: "By Allah, your sword is really good". The man raised it and said: "Yes, by Allah, it is really a good one". Abū Baṣīr said: "Let me take a closer look!". Then, he raised the sowrd to hit the member of the tribe of Banī ʿāmir. He killed him so the slave ran away and rushed to the Messenger of Allah (PBUH) while he was sitting inside the Masjid. When the Messenger of Allah (PBUH) saw the man, he said: "This man saw something which really scared him".

When the man reached the Messenger of Allah (PBUH), he (PBUH) asked him: "What's the matter with you?", he replied: "Your companion killed my companion". By Allah, Abū Baṣīr arrived after a short period of

time. He stood very close to the Prophet (PBUH) and said: "Messenger of Allah, you fulfilled your covenant. You returned me to them, then Allah saved me from them. The Prophet (PBUH) said: "He is such a resourceful person, what a stirrer up of war ! Would that he had some men (to support him)". When he heard that he knew that he would send him back to them, so Abū Baṣīr went out and came to the seashore. He arrived at a place called 'Alʿīṣ' from the side of Dhī Almarwah. This seashore was on the way of Quraysh to Levant. The Muslims who were captured in Makkah knew about what the Messenger of Allah said: "He is such a resourceful person, what a stirrer up of war ! Would that he had some men (to support him)". A group of them went out to join Abū Baṣīr. Abū Jandal ibn Suhayl ibn ʿAmr (may Allah be pleased with him) escaped and joined Abū Baṣīr. 70 men joined Abū Baṣīr. About 70 men joined this group. By Allah, whenever they heard of a caravan which belonged to Quraysh going out to Levant, they intercepted it, killed the men and seized their goods; so Quraysh sent a message to the Prophet pleading him by Allah and the ties of kinship to command them to stop, and agreeing that anyone who comes to him would be safe. So the Prophet sent them to come to live in Madīnah. (1)

﴿If there had not been among them, unknown to you, believing men and women﴾ in Makkah ﴿whom you would have trampled underfoot﴾ 'taṭaʾūhum' means 'to kill them' ﴿inadvertently incurring guilt on their

(1) **The Assessment of reliability of the chain of transmitters:**

- The compiler said it is suspened{mu'alaq), on the authority of Az-Zuhary, and its transmitters are trustful.

The authentification of Hadith:

- Al-Bukhary narrated it in the book: (Ash-Shurūṭ), chapter: the conditions of Jihād (fighting) (2731-2732), and in the book: (Al-Maghazy), chapter: Ḥudaybīah foray (4157-4158), and number: (4178-4179), Abdel-Razaq narrated it in his (Compiler) 5/330, number (9720), Imam Aḥmad narrated it in his (Musnad) 4/323,327, Ibn Khuzimah narrated it in his (Ṣaḥiḥ) (2906), Aṭ-Ṭabary sataed it in his (Interretation) 26/97-101, and Aṭ-Ṭabarany narrated it in (The Grand Glossary) 14/402, All of them relying on Az-Zahry. See: (The Biography of Prophethood) by Ibn Hisham 3/ 197-207.

account﴾ Ibn Zayd said: "'maʿarah' means 'sin'". Ibn Isḥāq said: "The burden of Dīah (blood money)". (1)

Some said that it is the expiation, as Allah made it mandatory upon the killer of a believer in the Land of War to offer expiation without a requirement to pay the Dīah in case that the deceased had never emigrated to Madīnah and that the killer hadn't known his belief before killing him. Allah, the Almighty said: ﴿But if the victim is a believer from a hostile people, then a believing slave must be freed﴾. The paying of Dīah isn't mentioned with regards to killing a believer who lives in a Land of War by mistake.

Some stated that the disbelievers may express sharp criticism of the believers that they have killed people of the same faith. 'Maʿarahʾ means 'burden'. The word is derived from 'alʿarr' which is 'scabies'.

Hadn't it for all of these things, Allah would have permitted you to enter Makkah. He prevented you from that ﴿Allah brings whoever He will﴾ from the people of Makkah before they enter it ﴿into His mercy﴾ by embracing Islam. There is an ellipsis of the predicate of 'lawlā' because the meaning is understood form the context. This is the meaning of the verse and the rulings derived from it ﴿if the [believers] had been clearly separated, We would have inflicted a painful punishment on the disbelievers﴾ some of the scholars stated that 'We would have inflicted a painful punishment' is a statement which refers to two statements, the first one is: 'hadn't it been for believing men' and the second one is: 'if they had been clearly separated'.

Then Allah, the Almighty said: "Allah brings whoever He will" the believing men and women "into His mercy" which is Paradise.

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(1) **{2781} The Assessment of reliability of the chain of transmitters:**
- Its chain has some narrators whom I did not find.

The authentification of Hadith:
- I did not find a narrator for it except the compiler, Ibn 'Aṭiah mentioned it in (the Brief Editor) 13/466 in brief, narrating it in Ath-Tha'laby and An-Naqāsh, and Al-Qurṭuby narrated it in (the Collector of Qur'an Rules) 16/286.

Qatādah interpreted this verse as follows: "Allah, the Almighty protects the believers from the disbelievers as He protected the oppressed believers from the disbelievers of Makkah."

(2781) (Couldn't be found) I heard Abū ʿAbdillah ibn Fanjuwaīh say, Abū ʿAliyy ibn Ḥabashiyy said, Abū Aṭayib Aḥmad ibn ʿUbayd Allah ibn Aḥmad Addārimyy in ʾinṭākīah said, Aḥmad ibn Abī Yaʿqūb Addīnawariyy said, ʿAbdullah ibn Muḥammad Alʾanṣāriyy said, Muḥammad ibn Alḥassan Aljaʿfariyy said, Jaʿfar ibn Muḥammad heard his father via his grandfather, ʿAliyy ibn Alḥusayn via Alḥusayn ibn ʿAliyy (may Allah be pleased with both of them) via ʿAliyy ibn Abī Ṭālib (may Allah be pleased with him) stated that he asked the Messenger of Allah (PBUH) about the meaning of "if they had had been clearly separated, We would have inflicted a painful punishment on the disbelievers", so he stated that they are the disbelievers who were the forefathers of the Messenger of Allah (PBUH) and those who lived at the time of the Prophet (PBUH) who had an offspring of believers. The meaning would be then: **"if the believers had had been clearly removed from the offspring of the disbelievers, Allah would have inflicted a painful punishment on the disbelievers".** (1)

Qurʾān (48:26) ﴿While﴾ 'ʾidh' is related to 'We would have inflicted a painful punishment on the disbelievers' ﴿the disbelievers had fury in their hearts- the fury of ignorance﴾ that was when the disbelievers prevented the Messenger of Allah (PBUH) and his companions from

reaching the Sacred House. They also hadn't acknowledged the truth of 'in the name of Allah, the Most-Merciful, the Mercy-Giver' and they denied the truth which the Messenger of Allah (PBUH) was sent with.

Ḥamīah is based on the morphological balance of 'faʿīlah'. It is derived from: "A man was extremely angry (ḥamā ʾanfah)" {the sentence literally means he had a hot nose due to his anger}. The verb is 'Yaḥmā' and the noun is 'ḥamīah and maḥmīah'.

(1) See: (the Interpretation of Aṭ-Ṭabary) 26/104, (The Brief Editor) 13/466, (the Interpretation) by Ibn Al-Juzy 7/441.

Almutalamis said: "I am one of them… their dignity is mine. I protect them as the head prevents a blow to a nose." (yaḥmī means 'protect' in this sentence).

﴿Allah sent His tranquility down on to His Messenger and the believers and made binding on them [their] promise to obey Allah﴾ 'taqwā' means 'sincerity'. The meaning of this is similar to another verse: ﴿Rather, it is your piety that reaches Him﴾ and the verse: ﴿Allah only accepts from the sincerely devout﴾

(2782) I heard Abū Aḥmad Muḥammad ibn Aḥmad ibn Shādhān Arrāzī (may Allah grant him Mercy) say directly to me that Abū ʿAbdillah Alḥusayn ibn ʿAliyy ibn Abī Arrabīʿ Alqaṭān said, ʿAbdullah ibn Aḥmad ibn Muḥammad ibn Ḥanba, Humaym ibn Hammām Alʾāmilyy, and ʿAliyy ibn Alḥusayn ibn Aljunayd all said, Alḥassan ibn Qazaʿah said, Sufyān ibn Habīb said, Shuʿbah via Thūwayr ibn Abī Fākhitah via Aṭufayl ibn ʾUbay via his father, ʾUbay ibn Kaʿb (may Allah be pleased with him) stated that he heard Messenger of Allah (PBUH) interpret: "and made binding on them [their] promise to obey Allah" as follows: "Lā ilah ilā Allah". This is the opinion of Ibn ʿAbbās (may Allah be pleased with him and his father), ʿAmr ibn Maymūn, Mujāhid, Qatādah, Aḍaḥāk, Salamah ibn Kuhayl, ʿUbayd ibn ʿUmyr, ʿikrimah, Ṭalḥah ibn Muṣariff, Arrabīʿ, Assudiyy, and Ibn Zayd. ʿaṭāʾ Alkhurāsāniyy said: "It is: 'Lā ilah ilā Allah, Muḥammad rasūl Allah'". (1)

(1) **{2782} The Assessment of reliability of the chain of transmitters:**
- Its chain contains Ibn Abi Ar-Rabi' whom I did not find, Hamim who was not mentioned in invalidation or rectification, and the weak (da'if) narrator Thwair.
- Ibn Baz said it is authentic (Ṣaḥiḥ) hadith in (Ṣaḥiḥ Sunnan At-Terdidhy).

The authentification of Hadith:
- Abdullah Ibn Aḥmad narrated it in (the Appendages of the Musnad) 5/138, At-termidhy narrated it in the book of Interpretation of Qur'an, on the authority of Prophet Muḥammad (pbuh), chapter: Surah Al-Fatḥ (3265) saying: It is a strange hadith we do not know to whom it is raised, except Al-Ḥasan Ibn Qaz'ah, Aṭ-Ṭabary narrated it in his (Exegeses) 26/104, Aṭ-Ṭabarany narrated it in (The Grand Glossary) 1/199, number: (536), and Al-Bayhaqy stated it in (the Names and Characterstics) 1/167, number (200), chapter: Allah the Almighty has other Names.
- As-Siuṭy attributed it to Aṭ-Ṭabarany and Ibn Mardwaih in (the Wallflower Pearls) 6/77.

(2783) I heard ʿAbd Al-Khāliq ibn ʿAliyy ibn ʿAbd Al-Khāliq say, Abū Bakr ibn Khanb said, Abū Alʿabbās- Aḥmad ibn Muḥammad ibn ʿīsā Albirtiyy said, Abū Nuʿaym and Abū Ḥuzayfah said, Sufyān via Salamah ibn Kuhayl via ʿabāyah ibn Ribʿiyy via ʿAliyy (may Allah be pleased with him)

interpreted: "and made binding on them [their] promise to obey Allah" as follows: "Lā ilah ilā Allah wa Allahu Akbar." This is the opinion of Ibn ʿUmar (may Allah be pleased with him and his father. ʿaṭāʾ ibn Abī Rabāḥ said: "It is: 'Lā ilah ilā Allah, He is One and has no partner. He is in control of everything, He is worthy of all praise and thanks, and He is All-Powerful." (1)

(2784) I heard Abū Saʿīd Muḥammad ibn ʿAbdullah ibn Ḥamdūn say, Abū Bakr Muḥammad ibn Ḥamdūn ibn Khālid said, Aḥmad ibn Manṣūr Azzāj Almarwaziyy in Neyshabur said, Salamah ibn Sulaymān Almarwaziyy said, ʿAbdullah ibn Almubārak via Maʿmar via Ibn Shihāb Azzuhriyy interpreted "and made binding on them [their] promise to obey Allah" as follows: "In the name of Allah, the Most-Merciful, the Mercy-Giver." (2)

﴿for that was more appropriate and fitting for them. Allah has full knowledge of all things﴾

Qurʾān (48:27) ﴿Allah has truly fulfilled His Messenger's vision﴾ the vision which was seen by Prophet Muḥammad (PBUH) before the journey to

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(1) **{2783} The Assessment of reliability of the chain of transmitters:**
- Its chain of narrators has one of the excessive Shie'ah: 'Abaiah Ibn Rab'y.

The authentification of Hadith:
- Sufian's (Exegeses) (p.278), Aṭ-Ṭabary stated it in his (Exegeses) 26/104, Aṭ-Ṭabarany in (the Do'aa) (p. 462) (1607), Al-Ḥakim stated it in (Al-Mustadrik) 2/500 saying: This hadith is authentic (Ṣaḥiḥ), if the two Shiekhs narrated it, and Al-Bayhaqy narrted it in (The Names and Characterstics) 1/265, number: 197).

(2) **{2784} The Assessment of reliability of the chain of transmitters:**
- Its chain of narrators is good (hasan)

The authentification of Hadith:
- Abdel Raziq narrated it in his (Exegeses) 2/229, on the authority of Mu'amr, Aṭ-Ṭabary narrated it in his (Exegeses) 26/106, on the authority of Ibn Al-Mubarak, and As-Siuṭy attributed it to 'Abd Ibn Ḥamid, Ibn Al-Munzir and Ibn Abi Ḥatim in (the Wallflower Pearls) 6/78.

Ḥudaybīah ﴿'If Allah wills, you will most certainly enter the Sacred Mosque in safety, shaven-headed or with cropped hair, without fear!'﴾ 'latadkhulun' (you will most certainly enter) means: 'He said: you will most certainly enter', because the vision 'rūʾyā' is equivalent to 'speech'.

Ibn Kaysān said: "'latadkhulun' is said by the Messenger of Allah (PBUH) to his companions and mentioned as a narration of his speech about the vision. Allah, the Almighty revealed to the Messenger of Allah (PBUH) that he (PBUH) said so. Therefore, the Prophet (PBUH) followed Allah's command: ﴿And never say of anything, ﴿I will definitely do this tomorrow﴾ by saying: "If Allah wills"."

Abū ʿUbaydah said: "'ʾin' (if) means 'ʾidh' (as) like the verse: ﴿if you are ʿtrueʾ believers﴾ and the verse: ﴿while they wish to remain chaste﴾.

Alḥusayn ibn Alfaḍl said: "The exclusion (istithnāʾ) may refer to entering the Sacred Masjid, because the vision was fulfilled after one year and some Muslims died before its fulfillment. According to this understanding, the verse means: 'All of you will enter the Sacred Masjid, if Allah wills, without fear'".

The exclusion may refer to fear and safety. It may not refer to entering the Sacred Masjid, because entering the Masjid will happen without any doubt. This is equivalent to the Prophetic saying which is mentioned while visiting the graveyard: "and we, by the Will of Allah, will certainly be joining you". The exclusion in the Ḥadīth refers to joining them and as it definitely doesn't refer to death.

﴿Allah knew what you did not﴾ that the peace treaty was better for the Muslims. Allah, the Almighty says: "If there had not been among them believing men and women" all the way to ﴿and He has granted you a speedy triumph﴾ this is the peace treaty of al-Ḥudaybīah according to the opinion of most interpreters of the Qurʾān. Allah, the Almighty granted the Muslims the best for them by the fulfillment of the Prophet's vision after one year.

Azzuhriyy said: "There is no conquest in Islam that was greater than the treaty of al-Ḥudaybīah. The peace treaty led to a truce that stopped all battles. People were safe so a room to negotiate and engage in debates was expanded,

therefore no reasonable person rejected Islam after hearing about the religion of Islam. People who embraced Islam in the two years of the peace treaty were equal to, if not more than those who embraced Islam before the treaty."

Ibn Zayd said: "This is the conquest of Khaybar, which was granted by Allah, the Almighty to the believers after their return from al-Ḥudaybīah. Khaybar was divided by the Messenger of Allah (PBUH) among all Muslims who have attended al-Ḥudaybīah, except one man from Alʾanṣār called Abū Dujānah Simāk ibn Kharashah (may Allah be pleased with him) who was present at Ḥudaybīah and was absent from the conquest of Khaybar."

Qurʾān (48:28) ﴿It was He who sent His Messenger, with guidance and the religion of Truth, for him to show that it is above all [false] religion. Allah suffices as a witness﴾ that you are a Prophet who delivers the Truth revealed to him by Allah. 'shahīdā' is 'manṣūb' by means of interpretation (tafsīr). Others stated that it is 'manṣūb' by means of being a circumstantial adverb (ḥāl) and by means of detachment (qatʿ) {there is an ellipsis of a verb which causes the noun to become 'manṣūb'}.

Qurʾān (48:29) ﴿Muhammad is the Messenger of Allah﴾ this is the end of the previous speech, then the following is the beginning of a new speech: ﴿Those who follow him﴾ the letter 'wāw' is for beginning a new speech 'wāw alʾistiʾnāf'. 'wa alladhīn' is in a state of being 'marfūʿ' for beginning a new speech ﴿are harsh towards the disbelievers﴾ 'ʾashidāʾ' means harsh. They are harsh by not showing pity or mercy ﴿and compassionate towards each other﴾ they are kind and brotherly among themselves as in the verse: ﴿humble with the believers but firm towards the disbelievers﴾.

﴿You see them kneeling and prostrating, seeking Allah's bounty﴾ to enter the Jannah owned by Allah ﴿and His good pleasure﴾.

﴿on their faces they bear the marks of their prostrations﴾ 'sīmāhum' means 'their marks'. Scholars have different opinions about the meaning of these marks.

Some stated that these marks are light and whiteness on their faces on the Day of Judgment. They are known by these marks that they have prostrated

in this world; this is the narration of Alʿawfiyy via Ibn ʿAbbās (may Allah be pleased with him).

ʿaṭāʾ ibn Abī Rabāḥ and Arrabīʿ ibn ʾAnas said: "Their faces emanated light due to their many prayers."

Shahr ibn Ḥawshab said: "The area of their faces which prostrated will be like the full moon."

Others stated that these marks are the good manner, humbleness in prayer, and humility in general. This is according to the narration of Alwālibiyy via ʾIbn ʿAbbās (may Allah be pleased with him): "The meaning isn't tangible marks as you think; these are the manners, good behavior, and humility derived from Islam."

Manṣūr said: "I asked Mujāhid about the interpretation of "on their faces they bear the marks of their prostrations" as follows: 'Are these the marks between the eyes of the prostrator?' He said: "No. A mark as big as a goat's knee can be on a man's forehead, but he may still have a heart harsher than stones. These marks are the light on their faces due to humbleness 'khushūʿ'".

Ibn Jurayj said: "This is composure and radiance."

Shimr ibn ʿaṭīah said: "This is skin redness, yellowish color of the face, and appearance of sleeplessness."

Alḥassan said: "You would think that they are sick but they aren't."

Aḍaḥāk said: "This is not a scar on the face; it is yellowish color of the skin."

ʿikrimah and Saʿīd ibn Jubayr said: "The marks of dust on their foreheads."

Abū Alʿālīah said: "They prostrate on dust; they do not prostrate on cloths."

Sufyān Athawriyy said: "They pray at night so the good deeds are shown on their faces in the morning as the Prophet (PBUH) said: **"The one who prays a lot at night will be granted beauty to his face in the morning."** (This is not a Ḥadīth).

Azzuhriyy said: "This will happen in the Day of Judgment."

Some stated that these are the marks that happen because of constant prostration.

Some narrations stated that Allah, the Almighty will say in the Day of Judgment: "O hellfire, have flames! O hellfire, burn! And get away from the areas of prostration (on the body)." (This is not a Ḥadīth)

ʿaṭāʾ Alkhurāsāniyy said: "This verse includes every person who is observant of the five daily prayers."

﴿This﴾ what was mentioned ﴿is how they are pictured﴾ 'mathal' means 'picture' ﴿in the Torah﴾ the speech ends here, then Allah says: ﴿and the Gospel﴾ these are two pictures ﴿like a seed that puts forth its shoot﴾ the majority of Qurrāʾ read the letter 'ṭāʾ' in 'shaṭʾahuh' with 'sukūn' and some of the people of Makkah and Levant read the 'ṭāʾ' with 'fatḥah'. Anas and Yaḥīā ibn Wathāb read 'shaṭāh' like 'ʿaṣāh'. Aljaḥdariyy read 'shaṭah' without 'hamzah'. All of these are different dialects.

Anas (may Allah be pleased with him) interpreted 'shaṭʾahuh' as 'its shoot'.

Ibn ʿAbbās (may Allah be pleased with him and his father) said: "When the grains grow out of the plant."

Ibn Zayd said: "Its sons."

Mujāhid and Aḍaḥāk said: "What grows beside the plant until it becomes full-grown."

ʿaṭāʾ said: "Its sides."

Muqātil said: "When something grows out of one plant, it is called 'shaṭʾahuh'".

Assudiyy said: "When another seedling grows with it."

Alkisāʾiyy said: "The very end of it."

Alfarrāʾ said: "When a plant grows seven, eight, or 10 shoots, it is called shaṭʾahuh'".

Alʾakhfash said: "A plant that has shoots is called 'mushṭiʾ'".

The poet said: "The shoots came out of the soil… and lush branches carrying fruits came out of the trees." (The poet used the word 'shaṭʾ')

This picture is depicted by Allah, the Almighty for the companions of the Prophet (PBUH). This picture shows that the companions were few then they will increase and become much stronger.

Qatādah said: "The picture of the Prophet's companions in the ʾinjīl shows that people who begin planting the seeds of Islam into the soil to have a productive outcome will encourage what is good, and forbid what is evil."

﴿becomes strong﴾ 'faʾāzrah' means 'strengthened and supported'. Ibn Dhakwān read 'faʾazarah' with a short vowel ﴿grows thick﴾ 'fastaghlaẓ' means 'became thick and strong' ﴿and rises﴾ 'fastawā' means 'it reached full growth, its shoots reached full growth, and it rose up' ﴿on its stem﴾ 'sūqih' means 'its stem' ﴿to the delight of its sowers. So Allah infuriates the disbelievers through them﴾ Allah, the Almighty provided the Prophet Muḥammad and his companions with all of these blessings to infuriate the disbelievers.

(2785) I heard ʿAbd Al-Khāliq ibn ʿAliyy ibn ʿAbd Al-Khāliq (may Allah grant him mercy) say, Abū Bakr Muḥammad ibn Yūsuf ibn Ḥātim ibn Nasṛ said, Alḥassan ibn ʿUthmān said, Aḥmad ibn Manṣūr Alḥanẓaliyy who is known as Zāg Almarwaziyy said, Salamah ibn Sulaymān said, ʿAbdullah ibn Almubārak said, Mubārak ibn Faḍallah via Alḥassan (may Allah grant him mercy) interpreted the verse: "Muhammad is the Messenger of Allah" as follows: "Muḥammad, the Messenger of Allah (PBUH) "and those who follow him" Abū Bakr Aṣidīq (may Allah be pleased with him) "are harsh towards the disbelievers" ʿUmar ibn Alkhaṭāb (may Allah be pleased with him) "and compassionate towards each other" ʿUthmān (may Allah be pleased with him) "You see them kneeling and prostrating" ʿAliyy ibn Abī Ṭālib (may Allah be pleased with him) "seeking Allah's bounty and His good pleasure" Ṭalḥah, Azzubayr, ʿAbdurraḥmān ibn ʿAwf, Saʿd, Saʿīd, and Abū ʿUbaydah (may Allah be pleased with all of them) "on their faces they bear the marks of their prostrations" the ten companions Promised with Jannah. The first one is Abū Bakr and the last one is Abū ʿUbaydah (may Allah be pleased with both of them) "this is how they are pictured in the Torah and the Gospel" this is their description in the Torah and ʾInjīl "like a seed" that is

Prophet Muḥammad (PBUH) "that puts forth its shoot" that is Abū Bakr Aṣidīq (may Allah be pleased with him) "becomes strong" that is ʿUmar ibn Alkhaṭāb (may Allah be pleased with him) "grows thick" that is ʿUthmān ibn ʿAffān (may Allah be pleased with him); this means that Islam was given such growth through the presence of ʿUthmān "and rises on its stem" ʿAliyy ibn Abī Ṭālib (may Allah be pleased with him); this means that Islam was given such rise by his sword (fighting) "to the delight of its sowers" the believers "So Allah infuriates the disbelievers through them" this is the saying of ʿUmar (may Allah be pleased with him) to the people of Makkah: "Allah will not be worshiped secretly anymore." (1)

(2786) I heard Alḥusayn ibn Muḥammad ibn Fanjuwaīh (may Allah grant him mercy) say, ʿUbayd Allah ibn Muḥammad ibn Shanbah said, Aḥmad ibn Jaʿfar ibn Ḥimdān said, Muḥammad ibn Muslim ibn Wārah said,

Alḥassan ibn Arrabīʿ said, Ibn ʾIdrīs said: "The Twelvers (Rāfiḍah) are most likely similar to the disbelievers because Allah says: "So Allah infuriates the disbelievers through them". (2)

(2787) (Weak Ḥadīth) I heard Alḥusayn ibn Muḥammad say, Muḥammad ibn ʿUmar ibn Muḥammad ibn ʿAbdullah ibn Mihrān said, Abū Muslim Alkajiyy said, ʿAbdullah ibn Rajāʾ said, ʿimrān via Alḥajjāj via Maymūn ibn Mihrān via Ibn ʿAbbās (may Allah be pleased with him and his father) stated that the Messenger of Allah (PBUH) said: "At the end of time there will be

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(1) **{2785} The Assessment of reliability of the chain of transmitters:**
- Its chain of transmitters contains Muḥammad Ibn Yusuf who was not mentioned in invalidation or rectification, Al-Ḥasan Ibn 'Othman whom I did not distinguish, and Mubarak Ibn Fadalah who was Mudalliss.

The authentification of Hadith:
- I did not find a narrator except the compiler, and Al-Baghawy mentioned it in his (Exegeses) 7/325, and Ibn 'Adel mentioned it in (Al-Llubāb) 17/517.

(2) {2786}The Assessment of reliability of the chain of transmitters:
- All its transmitters are trustful except Ibn Shanabah, who was not mentioned in invalidation or rectification.
- **The authentification of Hadith:**
- I did not find a narrator except the compiler, Ibn Taymiah mentioned it in (Aṣ-Ṣarim Al-Maslūl) 1/581, and Ibn Al-Jūzay mentioned it in (Zad Al-Massir) 7/944.

people who will be (disapprovingly) called al-Rāfiḍah. They reject Islam despite uttering Islamic words, so kill them as they are disbelievers." (1)

(2788) (Very weak narration) I heard Alḥusayn ibn Muḥammad say, Abū Ḥudhayfah Aḥmad ibn Muḥammad ibn ʿAliyy said, Zakarīā ibn Yaḥīā ibn Yaʿqūb Almaqdisiyy said, his father- Yaḥīā ibn Yaʿqūb Almaqdisiyy said, Abū Alʿawwām Aḥmad ibn Yazīd Arriyāḥiyy said, Almuzzaniyy via Zayd via Ibn ʿUmar (may Allah be pleased with him and his father) stated that the Messenger of Allah (PBUH) said to ʿAliyy ibn Abī Ṭālib (may Allah be pleased with him): "ʿAliyy, you and your allies will enter Jannah, but other people will claim being on your side after my death; they will be called 'al-Rāfiḍah'. So if you see them, kill them as they are disbelievers". ʿAliyy said: "Messenger of Allah, what are their signs?". The Messenger of Allah said: "They do not pray Friday prayer, they do not pray in congregation, and they insult Abā Bakr and ʿUmar." (2)

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(1) **{2787}The Assessment of reliability of the chain of transmitters:**

- Its chain of transmitters is weak (da'if); as it contains 'Omran Ibn Zayd and Al-Ḥajāj, and other narrators whom I did not find.

The authentification of Hadith:

- Imam Aḥmad narrated it in (the Virtues of Companions) 1/417, number (651), 1/440, number (702), and 'Abd Ibn Ḥamid in (Al-Muntakhab from Al-Musnad) 1/232, number (698), Ibn Abi 'Āṣim in (As-Sunnah) 2/475, number (981), Abū Ya'ly mentioned it in his (Musnad) 4/954, number (2586), Al- 'Aqily narrated in the (Weak) 1/285, Aṭ-Ṭabarany narrated it in (the Grand Glossary) 10/383, number (12822), Ibn 'Oday narrated it (Al-Kāmil) 5/90, Abū Na'im narrated it in (Al-Ḥuliah) 4/95, and Al-Bayhaqy narrated in (The Evidences) 6/548, all of them from 'Omran Ibn Zayd At-Taghlaby, except Aṭ-Ṭabarany from Al-Ḥajāj and Al-Bayhaqy, in the same words.
- Al-Albany said it is a weak (da'if) hadith in (The Weak Chain) (6267).

(2) **{2788} The Assessment of reliability of the chain of transmitters:**

- Its chain of transmitters is very weak; as it contains Isma'il Ibn Rafi', and Aḥmad Ibn Yazid.

The authentification of Hadith:

- I did not find it from Ibn 'Omar hadith, but from the hadith of Ibn Abbas, may Allah be pleased with him, in (the Virtues of Companions) by Imam Aḥmad 2/813, number (1115), Aṭ-Ṭabarany narrated it in (the Mediator) 6/354/ number (6605). Al-Khaṭib Al-Baghdady narrated in his (History) 12/358 relying on 'Um Sallamah's hadith.
- Al-Haythamy said it is a weak (da'if) hadith in the (Appendages Collector) 10/ 21-22, and As-Siuṭy said it is a fabricated (Mawdu') hadith in his book: (the weak chain) (5590).
- It has other sources and versions described as weak (da'if) or fabricated.

﴿Allah promises forgiveness and a great reward to those who believe and do righteous deeds﴾ 'ṣāliḥāt' means 'righteous deeds'. The meaning of this was explained previously. Abū Alʿālīah interpreted "and do righteous deeds" as follows: "Those who love the companions of the Prophet (PBUH) who are referred to in the verse". Alḥassan (may Allah grant him mercy) heard about this opinion so he was pleased with it and approved it.

"those" 'minhum' according to Ibn Jarīr was explained as follows: "The shoots that were put forth by the seed. They are those who embraced Islam after planting the seed all the way to the Day of Judgment. The letters 'hāʾ and mīm' refer to the practical meaning of 'shaṭʾ' (shoot); they do not refer to the literal meaning. Therefore, the word is 'minhum' (plural) and not 'minhu' (singular)."

A chapter about the favor of Almufaṣṣal

(The short Sūrahs which have many breaks between them at the end of the Qurʾān)

(2789) (Weak narration) I heard Ashaykh Abū Muḥammad Alḥassan ibn Aḥmad ibn Muḥammad Almakhladiyy (may Allah grant him mercy) via dictation to me on Friday in the month of Shaʿbān in the year 384 say, Abū Bakr Muḥammad ibn Ḥamdūn ibn Khālid and ʿAbdullah ibn Muḥammad ibn Muslim said, Hilāl ibn Alʿalāʾ said, Ḥajjāj ibn Muḥammad via Ayūb ibn ʿUtbah via Yaḥīā ibn Abī Khathīr via Shaddād ibn ʿAbdullah via Abī ʾAsmāʾ Arraḥbiyy via Thawbān (may Allah be pleased with him) stated that the Messenger of Allah said: "Allah blessed me with aṭ-ṭuwāl (7 lengthy Sūrahs which are the lengthiest of the Qurʾān) in the replace of the Torah. He (the Almighty) blessed me with 'Al-Miʾīn' (These chapters are named this because the verses of these chapters are around one hundred) in the place of Alʾinjīl. He blessed me with Almathānī (These chapters begin at Sūrah al al-Aḥzāb and end at the beginning of either Sūrat Qāf or Sūrat al al-Ḥujurāt) in the place of Az-zabūr (psalms). And Allah favored me differently by revealing Almufaṣṣal to me." (1)

(1) **{2789} The Assessment of reliability of the chain of transmitters:**
- Its chain of narrators is weak(da'if); as it has the weak narrator Ayūb Ibn 'Utbah Al-Yamamy.

(2790) (Weak narration) I heard Al-ʾUstādh Abū Alḥassan Alkhabbāziyy (may Allah grant him mercy) directly say, Abū Alshaykh Alʾaṣfahāniyy said, Ibn Abī ʿāṣim said, Hishām ibn ʿAmmār said, Muḥammad ibn Shuʿayb ibn Shābūr said, Ibn Bashīr via Qatādah via Abī Almalīḥ Alhudhliyy via Wāthilah ibn Alʾasqaʿ (may Allah be pleased with him) stated that the Messenger of Allah said: "I was blessed with the 7 Sūrahs of aṭ-ṭuwāl in the place of Torah. I was blessed with Almathānī in the place of the ʾInjīl. I was blessed with Al-Miʾīn in the place of Az-zabūr. And Allah favored me differently by revealing Almufaṣṣal to me." (1)

The authentification of Hadith:

- Al-Waḥidy narrated it in (The Mediator) 4/148 from Aḥmad Ibn Muḥammad AlMuqryʾ, on the authority of Abi Muḥammad Al-Makhlady, in the same words, and Al-Baghawy narrated it in his (Exegeses) 4/391 from the compiler, in the same words.

(1) **{2790} The Assessment of reliability of the chain of transmitters:**

- Its chain of transmitters is weak (da'if); as it has the weak narrators Sa'id Ibn Bashir.

The authentification of Hadith:

- Aṭ-Ṭabarany narrated it in (the Grand Glossary) 15/451 (17648) from Aḥmad Ad-Dimishqy, Hisham Ibn 'Ammār, in the same words.
- Abū Dāwūd Aṭ-Ṭaliasy narrated it in his (Musnad) 2/ 351 (1105) from 'Omran, on the authority of Qutadah, in the same words.
- Imam Aḥmad narrated it in his (Musnad) (16982) from Aṭ-Ṭaliasy, in the same words.
- Aṭ-Ṭabary narrated it in his (Exegeses) 1/45 from Abi 'Ubaid Al-Waṣaby, Muḥammad Ibn Ḥafṣ related to us: Abu Ḥamid informed us: Al-Fazazy related to us, on the authority of Layth, on the authority of Abi Burdah, on the authority f Abi Al-Maliḥ, in the same words. Al-Bayhaqy narrated it in (the Evidences of Prophethoot) 5/475 from Abu Bakr Ibn Fork, Abdullah Ibn Ja'far related to us: Yunus Ibn Ḥabib related to us: Abū Dāwūd informed to us: 'Omran related to us, on the authority of Qutadah, in the same words.
- It was narrated in (Shu'ab Al-Iman) 4/108 (2255) from Ali Ibn Aḥmad, Aḥmad Aṣ-Ṣfār related to us: Al-Hasan Ibn Sahl related to us: 'Amr Ibn Marzūq related to us: 'Omran Ibn Al-Qaṭan related to us, on the authority of Qutadah, in the same wods. And from Abu Abdullah Al-Ḥafiz, Al-Ḥusayn Ibn Al-Ḥasan related to us: Abu Ḥatim Ar-Razy related to us: Muḥammad Ibn 'Othman related to us: Sa'id Ibn Bashir related it to us in the same words.
- Al-Albany said, in (the Authentic (Ṣaḥiḥ) chain) (1480): the hadith is authentic (Ṣaḥiḥ) from all its narrators.

Sūrat Al-Ḥujurāt

It is a Sūrah which was revealed in Madīnah (Madanīah).

It has 1476 letters, 343 words, and 18 verses.

(2791) (Very weak Ḥadīth) I heard Abū Alḥassan Aḥmad ibn Ibrāhīm Alʿabdawiyy (may Allah grant him mercy) directly say to me in the year 384, Abū ʿAmr Muḥammad ibn Jaʿfar ibn Alʿadl said, Ibrāhīm ibn Sharīk ibn Alfaḍl said, Aḥmad ibn ʿAbdillah ibn Yūnus said, Sallām ibn Salīm Almadāʿiniyy said, Hārūn ibn Kathīr via Zayd ibn ʾAslam via his father via Abī ʾUmāmah via ʾUbay ibn Kaʿb (may Allah be pleased with him) stated that the Messenger of Allah (PBUH) said: "The one who recites Sūrat Al-Ḥujurāt will be rewarded with 10 good deeds, which are equivalent to the number of those who obeyed and disobeyed Allah, the Almighty." (1)

In the name of Allah, the Most-Merciful, the Mercy-Giver.

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(1) **{2791} The Assessment of reliability of the chain of transmitters:**

- Its chain of narrators is very weak (da'if); as it contains the distracted narrator Sallām Ibn Salim, and the unknown narrator Hārūn, and Zayd on the authority of his father.

The authentification of Hadith:

- Al- 'Aqilmy narrated it in (the big weak) 1/156, in the biography of Bazigh Ibn Ḥassān.
- Ibn 'Uday narrated it in (Al-Kāmel) 7/127, in the biography of Hārūn Ibn Kathir saying: It was narrated from Zayd Ibn Aslam, on the authority of his father, on the authority of Abi 'Umamah Al-Bahly, on the authority of 'Ubay Ibn Ka'b, who said: Prophet Muḥammad informed us the virtues of each Surah of Qur'an.
- The scholars said that this hadith is fabricated, as we mentioned before.
- Ibn Al-Juzy said in (The Themes) 1/391-392: Abu Isḥāq Ath-Tha'laby narrated the hadith in parts, stating the virtues of each Surah, and Abu Al-Ḥasan Al-Waḥdy followed him in that context…. then he said: the hadith of the virtues of Qur'an Surahs is fabricated. See: the saying of Shiekh Al-Islam Ibn Taimiah in (the Preface of the Interpretation) (35), and Ibn Al-Qaym in (Al-Manar Al-Manis) 32/113.

Qurʾān (49:1) ﴿Believers, do not push yourselves forward in the presence of Allah and His Messenger﴾ most of the Qurrāʾ read 'tuqadimū' with 'dammah' on the letter 'tāʾ' and 'kasrah' under the 'dāl' as a word derived from 'taqdīm' (presenting and offering). Aḍaḥāk and Yaʿqūb read 'taqadamū' with 'fatḥah' on both letters as a word derived from 'taqadum' (to be in the beginning).

There is a difference of opinions with regards to the meaning of this verse. ʿAliyy ibn Abī Ṭalḥah via Ibn ʿAbbās (may Allah be pleased with him and his father) said: "Do not say something which contradicts Qurʾān and Sunnah." ʿaṭīah via Ibn ʿAbbās said: "Do not talk in the presence of the command of Allah."

I heard ʿAbdullah ibn Ḥāmid Alʾaṣbahāniyy say, Abū Alḥusayn- ʿUmar ibn Mālik Ashaybāniyy said, Aḥmad ibn Alḥassan ibn Saʿīd ibn ʿUthmān AlKharrāz said, his father said, Ḥuṣayn ibn Mukhāriq- Abū Junādah via ʿAbdillah ibn Shubrumah via Ashaʿbiyy via Jābir ibn ʿAbdillah (may Allah be pleased with him) interpreted "do not push yourselves forward in the presence of Allah and His Messenger" as follows: "That's on the Day of Sacrifice; the Day of Alʾaḍḥā." This is the opinion of Alḥassan Albaṣriyy said: "Do not slaughter your sacrificial animals before the Prophet (PBUH). The verse was revealed because some Muslims slaughtered their sacrificial animals before the Prophet (PBUH) prayed the prayer of ʿīd. This was a command to those Muslims to slaughter animals again." (1)

(2793) (Weak narration) I heard ʿAbd Al-Khāliq ibn ʿAliyy say, Abū Bakr ibn Khanb said, Abū Bakr ibn Abī Alʿawām Arrayāḥiyy said, Aḥmad ibn Yazīd ibn Dīnār said, Annuʿmān ibn ʿAbd As-Salām At-Taymiyy via Ḥibāl ibn Rufaydah via Masrūq via ʿĀʾishah (may Allah be pleased with her) interpreted "Believers,

(1) **{2792} The Assessment of reliability of the chain of transmitters:**
- Its chain of narrators is fabricated; as it contains Ḥaṣin Ibn Mukhariq who was accused of lying, 'Omar Ibn Malik, and some narrators whom I did not find.

The authentification of Hadith:
- Abder-Razaqnarrated it in the (Qur'an Exegeses) 2/230, Aṭ-Ṭabary narrated it in (the Bayan Collector) 26/117, Al-Qurṭuby narrated it in (the Collector of Qur'an Rules) 16/301, and As-Siuṭy stated it in (the Wallflower Pearls) 6/85, attributing it to the slave of Ḥamid and Ibn Al-Munzir.

do not push yourselves forward in the presence of Allah and His Messenger" as follows: "Do not fast before your Prophet's fasting." Masrūq also narrated that he said: "I visited ʿĀʾishah (may Allah be pleased with her) on the day which people doubt (as the end of Shaʿbān and beginning of Ramadan. She said to her servant: 'Give him some honey', so I replied: 'I am fasting', she said: 'The Messenger of Allah (PBUH) forbade fasting this day. Allah says: "Believers, do not push yourselves forward in the presence of Allah and His Messenger". (1)

(2794) I heard Ibn Fanjuwaīh (may Allah grant him mercy) say, ʿUmar ibn Alkhaṭāb said, ʿAbdullah ibn Alfaḍl said, Isḥāq ibn Ibrāhīm said, Hishām ibn Yūsuf via Ibn Jurayj said, Ibn Abī Mulaykah said, ʿAbdullah ibn Azzubayr (may Allah be pleased with him and his father) stated that a group of people came from the tribe of Banī Tamīm to the Prophet (PBUH) (1325/A). Abū Bakr (may Allah be pleased with him) said: "O Messenger of Allah ! Appoint Alqaʿqāʿ ibn Maʿbad ibn Zurārah over his people" but ʿUmar said: "O Messenger of Allah ! Appoint Alʾaqraʿ ibn Ḥābis over his people", so Abū Bakr said: "You just wanted to contradict me !", so ʿUmar said: "I didn't intend that at all". They continued arguing before the Prophet (PBUH) until they raised their voices. Therefore, Allah, the Almighty revealed: "Believers, do not push yourselves forward in the presence of Allah and His Messenger". (2)

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(1) **{2793} The Assessment of reliability of the chain of transmitters:**
- Its chain of transmitters; as it contains Yahia Ibn 'Abdullah who was Layyn in narration, and Ḥabal, who was described by Az-Zahaby as he did not know.
- **The authentification of Hadith:** Ad-Darqaṭny mentioned it according to the narration of Malik Ibn Ḥumrah, on the authority of Masrūq.
- See (Al-Kaf Al-Shaf) by Ibn Ḥajar (p' 155), Aṭ-Ṭabary narrated it in (the Mediator Glossary) 3/134, As-Siuṭy mentioned it in (the wallflower Pearls) 6/86 attributed it to Ibn Mardwaih, on the authority of 'Aishah, may Allah be pleased with her, Al-Baghawy mentioned it in (the Signs of Revelation) 7/334.

(2) **{2794} The Assessment of reliability of the chain of transmitters:**
- Its chain of transmitters contains 'Omar Ibn Al-Khaṭab and his Shiekh whom I did not find, but it is authentic (Ṣaḥiḥ) from other sources.

The authentification of Hadith:
- Al-Bukhary narrated it in the book: Al-Maghazy, relying on Ibrahim Ibn Musa, on the authority f Hisham Ibn Yusuf, in the same words.

Qatādah said: "It was revealed about people who said: 'I wish that Allah reveals something about me or reveals something about doing so and so'. Therefore, Allah, the Almighty didn't love this action and revealed this verse."

Mujāhid (may Allah grant him mercy) said: "Do not speak without evidence to the Messenger of Allah (PBUH) until Allah, the Almighty reveals the Truth to His Messenger (PBUH)."

Aḍaḥāk said: "This means: fighting, rituals, and commands. Allah commands the Muslims to only follow the rules revealed to the Messenger of Allah (PBUH)."

Ḥibān via Alkalbiyy said: "Do not precede the Messenger of Allah (PBUH) by speech or action unless he commands you to do so." This is also the opinion of Assudiyy.

(This narration has no chain of narration) ʿaṭāʾ Alkhurāsāniyy said: "This was revealed about the incident of Biʾr Maʿūnah (the Well called Maʿūnah) when the three men were killed after meeting two men from the tribe of Assulamīn (Salīm ibn Mansūr) who went to ask support of the tribe of Banī ʿāmir and stole their money despite having a covenant with them. So, when they went back to the Messenger of Allah (PBUH) who had already known about this incident by revelation, he said: "What an evil thing to do to people who have a covenant with me and what you have with you are my clothes", they replied: "O Messenger of Allah, they claimed that they are form the tribe of Banī ʿāmir so we said: 'These two are among those who killed our brothers', therefore we have killed them'. When Assulamīn came to him, the Messenger of Allah (PBUH) said: "They do not deserve the execution of the killer because they asked our enemy for support, but they deserve blood money." The Messenger of Allah (PBUH) gave them blood money and Allah, the Almighty revealed: "Believers, do not push yourselves forward in the presence of Allah and His Messenger" after the killing of the two men. This is the narration of Bādhān via Ibn ʿAbbās (may Allah be pleased with him and his father).

Ibn Zayd said: "Do not take a decision without the approval of the Messenger of Allah (PBUH)".

Some said: "do not push yourselves forward in the presence of Allah and His Messenger as well as walking in front of the people of knowledge because they are the heirs of the Prophets (PBUT)." The evidence for this understanding is as follows:

(2795) (Fabricated Ḥadīth) I heard Abū Alḥusayn- ʿAliyy ibn Muḥammad ibn Alḥassan Alkhabbāziyy say, Abū Alqāsim- Mūsā ibn Muḥammad Adīnawariyy said, Aḥmad ibn Yaḥīā said, Aḥmad ibn ʿAbdillah ibn Yūnus said, a man from Makkah via Ibn Jurayj via ʿaṭāʾ via Abī Adardāʾ (may Allah be pleased with him) (1335/B) said: "The Prophet (PBUH) saw me walking in front of Abī Bakr (may Allah be pleased with him), so he said: 'Do you walk in front of the one who is better than you in this world and the hereafter. No one under the sunrise and sunset is better and superior to Abī Bakr (may Allah be pleased with him) except the Prophets and Messengers (PBUT)." (1)

Some stated that this verse was revealed about some people who used to be present at the gatherings around the Messenger of Allah (PBUH). Whenever a person asks the Messenger of Allah (PBUH) a question, they rush and give their views and opinions, therefore, they were forbidden from doing so and were reprimanded about preceding the Prophet's speech concerning the rulings of Allah's religion.

Some stated that the verse means the following: "Do not wish for a rank higher than the Prophet's."

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(1) **{2795} The Assessment of reliability of the chain of transmitters:**

- Its chain of transmitters is weak (da'if); as it contains the Mudalliss Ibn Jarir, and it has also unknown narrators.

The authentification of Hadith:

- Ibn Abi Ḥatim narrated it narrated it from Baqiah, on the authority of Ibn Jarir, saying: This hadith is fabricated (mawdu'), as he heard the rest of hadith from Hisham Ar-Razy, on the authority of Muḥammad Ibn Al-Faḍl, on the authority of Ibn Jarir and Muḥammad Ibn Al-Faḍl Ibn 'Aṭiah, a distracted narrator.
- See: (Al- 'Ilal) by Ibn Abi Ḥatim 2/384.

Alʾakhfash said: "Arabs say: 'A man 'yaqdum and yataqadam' (precedes) his father and mother' when they want to describe a person who takes his decision without consulting others."

﴿be mindful of Allah﴾ by not abandoning Allah's commands as well as the avoidance of ignoring His prohibitions ﴿He hears﴾ your speech ﴿and knows all﴾ your conditions and actions.

Qurʾān (49:2) ﴿believers, do not raise your voices above the Prophet's﴾ it was revealed about Thābit ibn Qays ibn Shammās (may Allah be pleased with him). He had difficulty hearing well and his voice was so loud. He used to raise his voice whenever he talked to anyone. He sometimes, unknowingly, raised his voice while talking to the Messenger of Allah (PBUH), which caused discomfort to the Prophet (PBUH). Therefore, Allah, the Almighty revealed: "believers, do not raise your voices above the Prophet's".

﴿do not raise your voice when speaking to him as you do to one another﴾ do not speak harshly to the Prophet (PBUH) and do not call him by his name: 'O Muḥammad, O Aḥmad!' as you do to one another. You should show politeness and respect as well as talking to him gently and pleasantly as a sign of respect and honor as follows: 'O Allah's Prophet, O Messenger of Allah' like the verse: ﴿Do not treat the Messenger's summons to you ˹as lightly˺ as your summons to one another﴾ (Sūrat An-Nūr).

﴿or your [good] deeds may be cancelled out﴾ ''an' means 'kay lā' (not to). Arabs say: 'Hold the fence, not to let it fall' (the word ''an' means ''an lā {not to}).

﴿without you knowing﴾

When this verse was revealed, Thābit (may Allah be pleased with him) sat outside crying. ʿāṣim ibn ʿadiyy (my Allh be pleased with him) passed by him and said: "Why are you craying, Thābit?", he replied: "I fear that this verse was revealed about me because of my high-pitched voice. I fear that my good deeds may be cancelled out! And that I become one of the dwellers of hellfire". ʿāṣim went to the Messenger of Allah (PBUH) while Thābit kept on crying uncontrollably. He went to his wife, Jamīlah bint ʿAbdillah ibn ʾubay ibn Salūl

and said: "When I enter the stable of my horse, close the lock with a nail". She closed the lock with a nail. When she went out, he twisted the nail and said: "By Allah, I will not get out until Allah causes me to die or the Messenger of Allah (PBUH) becomes pleased with me (1326/A). ʿāṣim (may Allah be pleased with him) went to the Messenger of Allah (PBUH) to tell him about what happened, so he (PBUH) said: "Go and tell him to come to me". ʿāṣim went to Thābit, but he couldn't find him in his place. He went to Thābit's wife so he found him inside the stable of the horse. He said: "Messenger of Allah (PBUH) wants you", so Thābit replied: "Break the lock". They went to the Messenger of Allah (PBUH), who said: "Why are you crying Thābit?". He said: "My voice is loud and I fear that this verse may have been revealed about me". The Messenger of Allah (PBUH) said: "Isn't it enough for you to be pleased that you will live happily, be killed as a martyr, and enter Jannah?". Thābit said: "I am pleased with the glad tiding of Allah, the Almighty and His Messenger (PBUH). I will never raise my voice in the presence of the Messenger of Allah (PBUH)." Then Allah, the Almighty revealed the following verse:

Qurʾān (49:3) ﴿It is those who lower their voices in the presence of Allah's Messenger﴾ Anas (may Allah be pleased with him) said: "We were looking at a face of a man who will be a dweller of Jannah while walking among us (in this life)". Later, in the Battle of Yamāmah against Musaylamah, Thābit (may Allah be pleased with him) noticed some weakness shown by the Muslims as well as a defeat of one of the Muslim groups. He said: "Ugh! What are these people doing?", then he said to Sālim, the freed slave of Abī Hudhayfah (may Allah be pleased with them): "We wouldn't have fought Allah's enemies in the presence of the Messenger of Allah like that!". He incited the Muslim army and then the two of them were killed. Thābit ibn Qays (may Allah be pleased with him) died as a martyr covered by a shield. One of the Prophet's companions saw him after his death in a dream saying: "One of the Muslims took my shield to a corner of the military camp. He has a vibrant horse without a rider and tied with a rope. He has put a stone pot on the shield. Go to Abā Bakr, the Khalīfah (successor) of the Messenger of Allah (PBUH) and tell him

the following: "I have a debt and one of my slaves is free". The Muslim man told Khālid (may Allah be pleased with him) about the dream so he found the shield and the horse as described by Thābit. He brought the shield back and told Abā Bakr (may Allah be pleased with him) about that dream so he approved of Thābit's Will in the dream. Mālik ibn Anas (may Allah grant him mercy said: "I do not know of any Will that was approved of after the death of the inherited person except that one incident."

(2796) I heard Muḥammad Almakhladiyy say, Abū Alʿabbās Asarrāj said, Zīād ibn Ayūb said, ʿAbbād ibn Alʿawām, Yazīd ibn Hārūn, and Saʿīd ibn ʿāmir via Muḥammad ibn ʿAm via Abī Salamah said, Saʿīd via Abi Hurayrah (may Allah be pleased with him) said: "After the verse: "do not raise your voices above the Prophet's" was revealed, Abū Bakr (may Allah be pleased with him) said: 'By Allah (1326/B), I will never raise my voice; I will just talk as if I am whispering.'(1)

Ibn Abī Mulaykah via Ibn Azzubayr (may Allah be pleased with him and his father) said: "After the verse: "do not raise your voices above the

[115] See: (The End in strange hadith and traces) by Ibn Athir 2/360, and (Arab Tongue) by Ibn Manzur 4/362 (serar).

Prophet's" was revealed, ʿUmar (may Allah be pleased with him) never talked in a voice that was audible enough for the Prophet (PBUH) to hear. The

(1) **{2796} The Assessment of reliability of the chain of transmitters:**
- It is a good (hasan) chain of narrators; it contains Muḥammad Ibn 'Amr, who was honest but had illusions.

The authentification of Hadith:
Al-Bazār narrated it in (the Flowing Sea) 1/127 from Ḥaṣin Ibn 'Amr Ibn Mukhariq Ibn 'Abdullah, on the authority of Ṭariq Ibn Shihab, on the authority of Abi Bakr, in the same words.Al-Ḥakim narrated it in (Al-Mustadrik) 2/501 from Al-Abbas Ibn Muḥammad Ad-Dury, on the authority of Sa'id Ibn 'Āmir, in the same words, saying: "It is an authentic (Ṣaḥiḥ) hadith, if Muslim had narrated it, but he had not. Al-Waḥdy stated it in (The Reasons of revelatin) (p.403) in (The Mediator) 4/151, on the authority of 'Aṭa', on the authority of Ibn Abbas, may Allah be pleased with him, and As-Siuṭy attributed it,in (The Wallflower Pearls) 6/86, to Ibn 'Uday and Ibn Merdwaih, on the authority of Abi Bakr Aṣ-Ṣidiq, may Allah be pleased with him.

Messenger (PBUH) used to ask ʿUmar to raise his voice because it was inaudible due to the extremely low voice. Therefore, Allah, the Almighty revealed: "It is those who lower their voices in the presence of Allah's Messenger" those who lower their voices in the presence of Allah's Messenger (PBUH) out of respect ﴿whose hearts Allah has proved to be aware﴾ Allah tested these hearts then He specifically chose them like gold that is put into fire to be purified."

(2797) I heard Abū Saʿīd Muḥammad ibn Mūsā ibn Alfaḍl Annaysabūriyy say, Abū ʿAbdullah Muḥammad ibn ʿAbdullah ibn Aḥmad Alʾaṣfahāniyy said, Abū Bakr ʿAbdullah ibn Muḥammad ibn ʿUbayd Alqurashiyy said, Muḥammad ibn Yaḥīā ibn Abī Ḥātim said, Jaʿfar ibn Abī Jaʿfar via Aḥmad ibn Abī Alḥawāriyy stated that he heard Abā Sulaymān say: "ʿUmar ibn Alkhaṭāb (may Allah be pleased with him) interpreted "whose hearts Allah has proved to be aware" as follows: 'He removed the (forbidden) desires from their hearts'". (1)

﴿they will have forgiveness, and a great reward﴾

Some stated that these four verses starting from: "believers, do not raise your voices above the Prophet's" and ending by "Allah is all forgiving and merciful" were revealed about the delegates of the tribe of Tamīm.

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(1) **{2797}The Assessment of reliability of the chain of transmitters:**

- Its chain of transmitters is weak (da'if); as it contains Ja'far Ibn Abi Ja'far who was weak and denier of Sunnah.
- **The authentification of Hadith:** See: (Bahir Al-Burhan) by Al-Ghaznawy (1339), (the Collector of Qur'an Rules) by Al-Qurṭuby 16/309, (Al-Kashif) by Az-Zamakhshary 4/356, (The Virtues of the Commander of the Faithful) by Ibn Al-Juzy (p.138), Ibn Kathir mentioned it in (the Interpretation of Qur'an) 13/142, saying: 'Aber-Raḥmān related to us: Sufiān related to us, on the authority of Manṣur, on the authority of Mujāhid who said: "It was written to 'Omar: O Commandar of the Faithful, a man who does not crave disobedience and does not do it better? Or a man who craves sin and does not do it? Omar, may God be pleased with him, wrote: Those who desire to commit sin and do not do it {those whose hearts God has tested for piety will have forgiveness and a great reward}. But I did not find it in (Az-Zuhd) by Imam Aḥmad. See: (the Wallflower Pearls) by As-Siuṭy 6/89, and (Qur'an Interpretation) by An-Nasfy 4/166.

(2798) (Fabricated Ḥadīth) I heard Abū Alqāsim ibn Muḥammad say, Abū Jaʿfar Muḥammad ibn Ṣāliḥ ibn Hāniʾ Alwarrāq in the year 337 say, Alfaḍl ibn Muḥammad ibn Musayib ibn Mūsā Ashaʿrāniyy said, Alqāsim ibn Abī Shaybah said, Muʿlā ibn ʿAbdurraḥmān said, ʿAbd Al-Ḥamīd ibn Jaʿfar via ʿUmar ibn Alḥakam via Jābir ibn ʿAbdillah (may Allah be pleased with him and his father) said: "People from the tribe of Banū Tamīm came to the Prophet (PBUH) and raised their voices saying: 'O Muḥammad, get out for us; our praise (of others) is worthwhile and our censure is appropriate'. The Messenger of Allah (PBUH) heard them and got out then said: 'Allah is the only One whose praise (of others) is worthwhile and His censure is appropriate'. They said: 'We are people from the tribe of Banī Tamīm, we came with our poet and orator to compete with you and show our pride'. The Messenger of Allah (PBUH) said: "I wasn't sent (by Allah) with poetry, nor was I commanded to show any pride, but tell me about what you have got!'. Azzabriqān ibn Badr said to one of their young men: 'Get up and talk about your merits and the merits of your tribe!'. The man got up and said: 'All praise be to Allah, the One who made us the best of His creation and provided us with wealth that can be spent at will (1327/A). We are among the best people on earth; we are the richest and most weaponized. The one who brushes away our merits should come up with better words and better actions than ours!'. The Messenger of Allah (PBUH0 said to his orator, Thābit ibn Qays ibn Shammās (may Allah be pleased with him): 'Get up and answer him!'. He got up and said: 'All praise be to Allah; I thank Him and seek His support. I believe in Him and put my trust in Him. I bear witness that there is no deity worthy of worship except Allah alone, the One who Has no partners and I bear witness that Muḥammad is His servant and Messenger. He called his cousins, the best in character and most better looking from Almuhājirīn to accept the Truth so they followed his Message. All praise be to Allah, the One who made us supporters and close allies of His Messenger to defend Allah's religion. We fight people to testify that there is no deity worthy of worship except Allah. The one who declares that testimony will be granted protection

of his life and wealth but the one who refuses it will be killed as his claim can be paid for easily. I conclude my speech and ask Allah to forgive the believing men and women'. Azzabriqān ibn Badr said to one of the young men: 'Get up and mention your merits and the merits of your people in poetry!'. The young man got up and said: 'We are the noblest; we have no match… we have high-ranked chieftains who take one-fourth of the spoils of war. We give food to all people in the times of drought… we give them the meat of the camel hump when clouds are absent. When we reject something, no one dares to speak… we always rise to show off our pride'.

The Messenger of Allah (PBUH) sent someone to bring Ḥassān ibn Thābit (may Allah be pleased with him). Ḥassān said: 'What does the Messenger of Allah (PBUH) want me for? I was just there'. The one who was sent by the Prophet (PBUH) said: 'Banū Tamīm came with their poet and orator. The Messenger of Allah (PBUH) commanded Thābit ibn Qays to respond to their poet then he sent me to tell you that the Prophet (PBUH) commands you to respond to him'. He quoted the poetry to Ḥassān then Ḥassān (may Allah be pleased with him) followed the command of Allah's Messenger (PBUH). He said: 'Messenger of Allah, I want to hear the poetry from him'. The Messenger of Allah (PBUH) said: 'Let him hear what you said!'. After the man talked, Ḥassān said: 'The top nobility is in the tribes of Fihr and others like it… they are a model of nobility for all people. All people who have consciousness of Allah and do good actions are pleased with them'.

Then Ḥassān (may Allah be pleased with him) said: 'We supported the Messenger of Allah and the religion of Islam by might… We won despite the strength of the tribes of Maʿad and Ḥāḍir. We struck them like urine gushing out from pregnant camels… and like the strength of the mouths of milk-producing camels coming back from drinking water. (1327/B). Go and ask anyone about the day which they formed a coalition… to strike us like shy lions. Isn't it clear that we go through the causes of death delving into the sounds of war? That's when fighters yearn for death. We strike the heads

of the shielded soldiers… as we are from the powerful lineage of Ghassān. Hadn't it for our humility before Allah… we would have declared: 'who can be more noble than us?' People of our tribe are among the best of those who stepped on the ground… and our deceased relatives are the best dwellers of graveyards.'

Alʾaqraʿ ibn Ḥābis got up and said: "By Allah, I have something which those people can never come up with a response to. I have poetry, so hear me out!' The Prophet (PBUH) said: 'Go ahead!'. He said: 'Our merits are well-known by people… we are the chieftains of every tribe. We take one-fourth of the spoils of war in every battle… whenever we join any coalition and compare our levels of nobility. The land of Ḥijāz has no tribe like Dārim… whether in Najd or the lands of Tuhāmah'. The Messenger of Allah (PBUH) said: 'Get up Ḥassān and respond to him!'. Ḥassān (may Allah be pleased with him) got up and said: 'The sons of Dārim should never feel proud… nobility is destroyed whenever your name is called out. You lost your mind by showing your pride to us… many breastfeeding women and servants came to us from your tribe'.

The Messenger of Allah (PBUH) said: 'Son of Dārim, you were very rich that you were mentioned after what I thought people forgot about'. This sentence had an effect on them which was stronger than Ḥassān's poetry (may Allah be pleased with him). Ḥassān continued his poetry and said: 'The best merit of your tribe is… when you are mentioned after our nobility. If you want to protect your lives… and stop the distribution of your wealth as spoils of war. Then stop associating partners with Allah… and never show off with Dārim in the presence of the Prophet. Or else, by the Master of the Sacred House… we will strike your heads with sharp swords'.

Alʾaqraʿ ibn Ḥābis got up and said: 'Indeed, Muḥammad is given something. By Allah, I do not know what it is! Our orator spoke but their orator was better in speech. And then our poet spoke but their poet was more eloquent and better in speech'. He got closer to the Prophet (PBUH) and said: 'I bear witness that there is no deity worthy of worship except Allah and I bear

witness that you are His Messenger'. The Messenger of Allah said: 'Nothing of your past bad deeds will harm you!'. Then the Messenger of Allah (PBUH) gave them in abundance and provided them with clothes.

ʿAmr ibn Alʾahtam was staying with their rides and Qays ibn ʿāṣim used to hate him (1328/A) due to his young age. The Messenger of Allah (PBUH) gave him like other people so Qays belittled him and criticized him in poetry. Voices were loud and commotion was strong in the presence of the Messenger of Allah (PBUH), therefore Allah, the Almighty revealed: "believers, do not raise your voices above the Prophet's" all the way to "and a great reward" which is an abundant reward in Jannah. (1)

Qurʾān (49:4) but most of those who shout to you [Prophet] from outside your private rooms The Desert Arabs of Tamīm. According to Qatādah (2), they said: "O Muḥammad, get out for us, our praise (of others) is worthwhile and our censure is appropriate". Ibn ʿAbbās (may Allah be pleased with him and his father) said: "The Messenger of Allah (PBUH) sent an expedition to a place owned by Banī Alʿanbar. He appointed ʿUyaynah ibn Ḥiṣn Alfazāriyy as the commander of that expedition. When they knew that he was coming towards them, they escaped and left their children, so ʿUyaynah captured and brought them to the Messenger of Allah (PBUH). Then the members of the tribe came to the Prophet (PBUH) to pay a ransom for the release of their children. They came afternoon when the Messenger of Allah (PBUH) was

(1) **{2798} The Assessment of reliability of the chain of transmitters:**
- The hadith is fabricated; as it contains Ma'ly Ibn 'Aber-Raḥmān who was accused of fabricating hadiths.
- **The authentification of Hadith:** Al-Waqidy narrated it in (Al-Maghazy) 3/973, from other longer chain, Ibn Hisham mentioned it in (Prophethood Biography) 4/2056 without a chain of narrators, Ibn Sa'd narrated it in (The Graand Classes) 1/293-294 relying on Al-Waqdy, Ibn Al-Qaym stated it without a chain of narrators in (Zad Al-Mi'ād) 3/510, Ibn Isḥāq and Ibn Merdwaih narrated it in (the Wallflower Pearls) 6/90, in brief words.

(2) Aṭ-Ṭabary stated it in (Al-Bayan Collector) 26/122, Ibn Kathir mentioned it in (the Interpretation of Great Qur'an) 13/143, and As-Siuṭy mentioned it in (the Wallflower Pearls) 6/89-90.

having a siesta with one of his wives. When the children saw their families, they profusely wept. Each Prophet's wife had a house and a chamber. The children's families rushed and wanted the Prophet (PBUH) to get out for them. They kept on calling: "O Muḥammad, get out for us!". The Prophet (PBUH) woke up and got out to them so they said: "O Muḥammad, accept a ransom for the release of our children". Jibrīl (PBUH) went down to the Prophet (PBUH) and said: "O Muḥammad, Allah, the Almighty commands you to appoint a judge to give a verdict". The Messenger of Allah (PBUH) said: "Would you be pleased if we have Sabarah ibn ʿAmr, who follows the same religion of yours, as a judge?", they said: "Yes". Sabarah said: "I cannot be a judge in the presence of my uncle". His uncle was Alʾaʿwar ibn Bishāmah who was accepted by them to be a judge. Alʾaʿwar said: "I see that half of them be ransomed and the other half to be freed". The Prophet (PBUH) said: "I accept that". The Prophet (PBUH) accepted the ransom for half of them and freed the other half. The Messenger of Allah (PBUH) said (to the companions): "The one who has an obligation to free one of the sons of Ismāʿīl should do so". Then Allah, the Almighty revealed: "but most of those who shout to you".

Zayd ibn ʾArqam (may Allah be pleased with him) said: "Some Arab women came to the Prophet (PBUH) and some of them said to one another: 'Let's go to this man! If he is truly a Prophet, then indeed we will be the happiest of all, but if he is just a king, then we will be under his protection'. They went to the chamber which the Prophet (PBUH) was inside and kept calling: 'O Muḥammad, O Muḥammad', therefore Allah, the Almighty revealed: "but most of those who shout to you [Prophet] from outside your private rooms". (This was narrated by Aṭabariyy and Aṭabarāniyy)

Alḥujurāt is the plural of Alḥujar. Alḥujar is the Plural of Ḥujrah; it is the plural of plural. There are two dialects: 'fatḥah' on the 'jīm' in the Qirāʾah of ʾAbī Jaʿfar. (Ḥujurā with 'dammah' is the Qirāʾah of most Qurrāʾ. The poet said: (1328/B) "When they saw our knees uncovered… in a time which no mixture of seriousness and triviality is seen." The poet used the word 'rukabāt'

(knees) which has the same morphological balance of 'ḥujarāt'. Putting 'dammah' on the 'jīm' is more eloquent. The poet said: "Wasn't ʿAbād eligible for marriage like the one from the tribe of Dārim?… Indeed, he is from the lineage of Banī Hāshim." The poet used the word Ḥujurāt (chambers) with 'dammah' on the 'jīm' to refer to the lineage of Banī Hāshim.

﴿lack understanding﴾

Qurʾān (49:5) ﴿It would have been better for them if they had waited patiently for you to come out to them﴾ because you would have freed all of them without any ransom ﴿but Allah is all forgiving and merciful﴾

(2799) (Very weak narration) I heard Alḥusayn ibn Fanjuwaīh say, ʿAbdullah ibn Yūsuf said, Aḥmad ibn ʿīsā ibn Assikīn Albaladiyy said, Hāshim ibn Alqāsim Alḥarrāniyy said, Yaʿlā ibn Alʾashdaq said, Saʿd ibn ʿAbdullah (may Allah be pleased with him) stated that the Prophet (PBUH) was asked about the meaning of the verse: "but most of those who shout to you [Prophet] from outside your private rooms" so he replied as follows: "They are rough people from the tribe of Banī Tamīm. Despite the fact that they will be the fiercest fighters of the one-eyed Dajjāl, I would have prayed to Allah to destroy all of them." (1)

Qurʾān (49:6) ﴿O believers, if an evildoer brings you any news﴾ It was revealed about Alwalīd ibn ʿUqbah ibn Abī Muʿayṭ after the Messenger of Allah (PBUH) sent him to the tribe of Banī Almuṣṭalaq to receive the money of charity from them. There was animosity with them at the time of Jāhilīah but they went out and wanted to receive him as a sign of respect to the command of Allah and His messenger. He thought that they wanted to kill him so he panicked and went back to the Messenger of Allah (PBUH)

(1) **{2799} The Assessment of reliability of the chain of transmitters:**
- Its chain of narrators is very weak (da'if); as it has Ya'ly Ibn Al-Ashdaq, and his Shiekh.

The authentification of Hadith:
- Ibn Mundah, Abu Na'im and Ibn Mardwaih narrated it relying on Ya'ly Ibn Al-Ashdaq.
- See: (the lion of Jungle) by Ibn Al-Athir 2/44, (the Wallflower Pearls) by As-Siuṭy 6/90.

and said: "Banī Almuṣṭalaq refused to give their charity and wanted to kill me". The Messenger of Allah (PBUH) got angry and intended to attack them but the tribe knew about the return of Alwalīd, so they went to the Messenger of Allah (PBUH) and said: "O Messenger of Allah, we knew that your representative was coming, so we went out to show generosity to him and submit what we accepted to give as a right for Allah, the Almighty. He suddenly left so we feared that he may have returned due to your message to him which shows your disapproval of something that we have done. We seek Allah's protection from His anger and the anger of His messenger". The

Messenger of Allah (PBUH) doubted their testimony and sent Khālid ibn Alwalīd (may Allah be pleased with him) hiding among troops. He commanded him to conceal the news of his arrival to them and said: "Observe them well. If you notice any sign that shows their belief, then accept their Zakāh but if you see no sign of that, then treat them as disbelievers". Khālid (may Allah be pleased with him) followed the Prophet's commands then he heard the call to prayer (ʾādhān) of the two prayers of Maghrib and ʿishāʾ so he took their Zakāh as he didn't see anything but their obedience of Allah and good deeds. (1329/A)

Therefore, Allah, the Almighty revealed: "O believers, if an evildoer brings you any news" referring to Alwalīd ibn ʿUqbah ibn Abī Muʿayṭ. Allah, the Almighty called him an evildoer (fāsiq). This is equivalent to: ﴿So, is someone who believes equal to someone who defies Allah? No, they are not equal﴾ {Sūrat As-Sajdah 18}. Sahl ibn ʿAbdillah and Ibn Zayd said: "'fāsiq' means 'liar'".

Abū Alḥusayn Alwarrāq said: "It means the one who openly sins." Ibn ʾAṭāhir said: "'fāsiq' means the one who doesn't feel shameful of committing sins while Allah, the Almighty sees him."

﴿becoming regretful for what you have done﴾

The word 'nabaʾ' means news.

"Verify the news so you do not be regretful for killing or fighting innocent people."

Qurʾān (49:7) ﴿and be aware that it is Allah's Messenger who is among you﴾ so be mindful of Allah by avoiding the utterance of falsehood and the fabrication of lies. Allah, the Almighty Will definitely reveal to the Prophet (PBUH) the news about you and truth inside your hearts; then you will be exposed by that.

﴿in many matters you would certainly suffer if he were to follow your wishes﴾ by following your opinions and accepting your speculations. 'laʿanitum' means 'you would certainly be sinful and be destroyed'.

﴿Allah has endeared faith to you and made it beautiful to your hearts﴾ so you follow and obey the Messenger of Allah (PBUH), consequently Allah will protect you from sinfulness and destruction. 'zayanah' means 'endeared'.

﴿He has made disbelief, mischief, and disobedience hateful to you﴾ then Allah made a transition from addressing the believers to a general statement: ﴿It is people like this who are rightly guide﴾ this is equivalent to the verse: ﴿But whatever charity you give, ⌜only⌝ seeking the pleasure of Allah—it is they whose reward will be multiplied) {Sūrat Ar-Rūm 39}.

Annābighah said: "O you who Mayā have dwelled in… you are in a high place next to the mountaintop. She left her people and remained there for a long time."

Qurʾān (49:8) ﴿through Allah's favor 'faḍlā' means 'that was a favor' and blessing: Allah is all knowing and all wise﴾

Qurʾān (49:9) ﴿If two groups of the believers fight﴾ most of the interpreters said: "One day, the Messenger of Allah (PBUH) passed by one of the gatherings of Anṣār riding on his donkey. The donkey urinated so ʿAbdullah ibn ʾUbay said: 'get your donkey away from us; the unpleasant smell of it has harmed us'. ʿAbdullah ibn Rawāḥah (may Allah be pleased with him) said: 'By Allah, the donkey owned by the Messenger of Allah has more pleasant smell than yours'. A man from the tribe of ʿAbdullah ibn ʾUbay was angry for him and a man from the tribe of ʿAbdullah ibn Rawāḥah was angry for him then some men were angry for ʿAbdullah ibn ʾUbay and others were angry for ʿAbdullah ibn Rawāḥah from their tribes and companions. They insulted each other and got into a fight with hands, palm branches, and sandals. The Messenger of Allah (PBUH) couldn't stop them.

Then Allah, the Almighty revealed this verse. After the revelation of the verse, the Messenger of Allah (PBUH) recited it to them (1329/B) so they stopped fighting and had a reconciliation with each other. Bashīr ibn Annuʿmān Alʾanṣāriyy (may Allah be pleased with him) came with his sword in his hand but he found out about the reconciliation. ʿAbdullah ibn ʾUbay said: "Are you holding onto your sword to attack me, Bashīr?", he replied: "Yes, by the One who I swear by, if I came here before the reconciliation, I would have struck you to death". ʿAbdullah ibn ʾUbay said the following poetry to respond to Bashīr: "When your master becomes your enemy… fight him and he will be humiliated and defeated."

Qatādah said: "This verse was revealed about two men from Alʾanṣār. They pushed one another in a conflict. One of them said to the other: "I will take my right from you by force because your tribe has a large number of people". The other man wanted to take him to the Prophet (PBUH) to give a verdict about their case but he refused to follow him. They kept on arguing until they pushed one another and had a fight with hands and sandals. The fight wasn't with swords."

Muḥammad ibn Alfuḍayl via Alkalbiyy said: "It was revealed about a war between Samīr and Ḥāṭib. Samīr killed Ḥāṭib so the ʾAws and Khazraj kept on fighting each other until the Prophet Muḥammad (PBUH) was sent to them from Allah and He (the Almighty) revealed this verse and commanded His Prophet and the believers to have a reconciliation." Sufyān via Assudiyy said: "A woman from Alʾanṣār called ʾUm Zayd was married to a harsh husband who locked her up in the attic. When her tribe knew about that, they went to his tribe and fought with hands and sandals, therefore, Allah, the Almighty revealed: "If two groups of the believers fight".

﴿you [believers] should try to reconcile them﴾ by calling them to be judged by the rulings of Allah's Book and to urge them to be pleased with all verdicts for or against them ﴿if one of them is oppressing the other﴾ 'baghat' means 'transgressed'. If one of them refused to submit to the rulings in Allah's book whether for or against them ﴿fight the oppressors until they submit to Allah's command﴾ 'tafiʾ' means 'come back to'. Allah's command is in His Book; He made it a fair judgment between people ﴿then make a just and even-handed

reconciliation between the two of them﴾ the reconciliation must be just by urging them to be fair and pleased with Allah's rulings; which are undoubtedly just ﴿Allah loves those who are even-handed﴾ ‘ʾaqsiṭū’ means ‘be fair’.

Qurʾān (49:10) ﴿The believers are brothers﴾ in religion and support ﴿so make peace between your two brothers﴾ if they get into a conflict or fight each other. Ibn Sīrīn and Yaʿqūb read: ‘ʾikhwatikum’ with ‘tāʾ’ as a plural word. Alḥassan read: ‘ʾkhwānikum’ with ‘ʾalif and nūn’ ﴿and be mindful of Allah﴾ by not disobeying and rejecting His commands ﴿so that you may be given mercy﴾ Abū ʿUthmān Alḥīrī (1330/A) (may Allah grant him mercy) said: “The religion-based brotherhood is more important than the biological brotherhood. The biological brotherhood can end for the protection of religion but the religion-based brotherhood never ends among different ethnicities and races.”

Aljunayd (may Allah grant him mercy) was asked about the definition of a real brother, so he replied: “He is you, except that he is in a different body.”

(2800)(Weak narration) I heard Ibn Fanjuwaīh (may Allah grant him mercy) say, ʿUmar ibn Alkhaṭāb said, Muḥammad ibn Isḥāq Almasūḥiyy said, ʿAmr ibn ʿAliyy said, Abū ʿāṣim said, Ismāʿīl ibn Rāfiʿ via Saʿīd ibn Abī Saʿīd via Abī Hurayrah (may Allah be pleased with him) stated that the Messenger of Allah (PBUH) said: “A Muslim is a brother of other Muslims. It is forbidden to oppress, mock, or let a Muslim down. It is forbidden to build a tall building that stops wind from reaching another Muslim without his permission. He shouldn't harm him with the smell of cooked food unless he is given a share of it. The Muslim shouldn't buy fruit for his kids who get out and let the Muslim neighbor see it without tasting it”. The Messenger of Allah (PBUH) said: “Keep these rules because only few of you will remember them”. (1)

(1) **{2800} The Assessment of reliability of the chain of transmitters:**
- It chain of narrators is weak (da'if); as it has the weak narrator Isma'il Ibn Rafi', and it has also some unknown narrators.

The authentification of Hadith:
- Az-Zamakhshary mentioned it without its chain of narrators, Ibn Ḥajar said: It is a weak hadith, the two Shiekhs (Bukhary and Muslim)narrated it, in other words, on the

These two verses prove that oppression doesn't remove the essence of belief. Allah, the Almighty called them 'believing brothers' despite the disobedience and oppression. The evidence for this understanding is the narration of Alḥārith ibn Alʾaʿwar who stated that ʿAliyy ibn Abī Ṭālib -who is a role model (may Allah be pleased with him) was asked about the fighting of the oppressors among the people of the battles of Aljamal and Ṣafīn as follows: "Are they disbelievers?", he replied: "No, they already escaped from disbelief". Someone asked: "Are they hypocrites?", he replied: "No, the hypocrites hardly remember Allah at all". Someone asked: "What are they then?", he replied: "They are our brothers who have oppressed us."

(2801) (Very weak narration) I heard Ibn Fanjuwaīh say, Ibn Shanbah said, Aḥmad ibn Alḥassan ibn ʿAbd Al-Jabbār Aṣūfī said, Abū Naṣr Atammār said, Kawthar via Nāfiʿ via Ibn ʿUmar (may Allah be pleased with him) stated that the Messenger of Allah (PBUH) said: "Do you realize Ibn ʾUm ʿAbd what the ruling of Allah is concerning those who rebel in this ʾUmmah?" he said: "Allah and His Messenger knows best". The Prophet (PBUH) said: **"A wounded man among them is not to be given the last stroke (that kills him), their captive is not killed, the one who runs away is not followed and their booties are not divided (among other Muslims)."** (1)

Muḥammad ibn Kaʿb Alquraẓiyy was asked about these two verses so he said: "The Messenger of Allah (PBUH) stated that the reward for the one who makes a reconciliation between people is equal to the reward of the one who fights in the cause of Allah at the time of a fierce battle." (Almizziyy mentioned this narration)

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authority of 'Abdullah Ibn 'Omar, may Allah be pleased with both of them, who said: A Muslim is the brother of a Muslim, he does not oppress him or betray him…" Al-Bukary, Book of Grievances, Chapter: A Muslim does not oppress a Muslim and does not surrender him, (3/128), No. (2442), and Muslim, Book of Righteousness and Relationship, Chapter on Prohibition of Injustice, (4/1996), No.: (2580). Az-Zamakhshary, Book of (Al-Kashif) 4/366, and Ibn Ḥajar, Book (Al-Kaf Al-Shaf) 4/366.

(1) **The Assessment of reliability of the chain of transmitters:**
- It is very weak (da'if); due to the weakness of Kawthar.

The authentification of Hadith:
- Al-Ḥakim narrated it in (Al-Mustadrik) 2/861 relyimg on the narration of Kawthar.

Bakr ibn ʿAbdullah said: "Walk one mile to visit the sick, walk two miles to make a reconciliation between two people, and walk three miles to visit one of your brothers seeking Allah's pleasure."

Qurʾān (49:11) ﴿Believers, no one group of men should jeer at another﴾ Ibn ʿAbbās said: "This verse was revealed about Thābit ibn Qays (1330/B) ibn Shammās (may Allah be pleased with him). He had difficulty hearing well, so even if he arrived later, people used to let him sit closer to the Messenger of Allah (PBUH) to hear him well. One day, he arrived to the Masjid in the second Rakʿah of the Fajr Prayer. When the Messenger of Allah (PBUH) finished praying and every companion went to sit in his place, they all wanted to sit in their places and didn't leave room for others to sit. If anyone came late to the Masjid, he had to stand in his place. When Thābit finished praying, he went towards the Messenger of Allah (PBUH) and passed the necks of people saying: 'Make room (for me), make room (for me)!'. They made room for him until he reached a man who just sat in front of the Messenger of Allah (PBUH) and said: 'Make room (for me)!'. The man said: 'You have a (suitable) place to sit in, you can sit here!'. Thābit (may Allah be pleased with him) was irritated and sat down. After the daybreak, Thābit made a mocking remark to the man by saying: 'Who is this?' He said: 'I am so-and-so'. Thābit (may Allah be pleased with him) said: 'The son of so-and-so?'. He mentioned a name of a mother that he was slandered by at the time of Jāhilīah so the man lowered his head out of embarrassment. Therefore, Allah, the Almighty revealed this verse." (Alwāḥidiyy mentioned it without a chain of narration)

Aḍaḥāk said: "It was revealed about the delegation of Tamīm- who were mentioned in the beginning of the Sūrah- because they made fun of some poor companions of the Prophet (PBUH) like ʿAmmār, Khabbāb, Bilāl, Ṣuhayb, Salmān, and Sālim- the freed slave of Abī Ḥudhayfah (may Allah be pleased with them). They made fun of them after witnessing the high level of their poverty. Therefore, Allah, the Almighty revealed about the believers: "Believers, no one group of men should jeer at another" 'Qawm' (people) means men. The word

'qawm' is a plural form of men and women. It can also only refer to men as Zuhayr said: "I do not know; I am really confused… are the men in the tribe of Ḥiṣn just a group of women?". The poet referred to the word 'men' as 'qawm'.

﴿who may after all be better than them; no one group of women should jeer at another, who may after all be better than them﴾ this verse was revealed about the Prophet's wives who made fun of ʿUm Salamah (may Allah be pleased with her) because she tied a white piece of cloth to her waist. The remaining part of the cloth was tied behind her back and was dragged on the ground, so Mother ʿĀʾishah (may Allah be pleased with her) said to Ḥafṣah (may Allah be pleased with her): "Look at the piece of cloth she is dragging! It looks like a dog's tongue". This is how they made fun of her. (This narration has no chain of narration)

Anas (may Allah be pleased with him) said: "It was revealed about wives of the Prophet (PBUH) who made fun (1331/A) of ʾUm Salamah's short stature." (It has no chain of narration)

Some claimed that it was revealed about ʿĀʾishah (may Allah be pleased with her) who made a hand gesture indicating the short stature of ʾUm Salamah (may Allah be pleased with her). (Aḥmad narrated it but without the mention of ʾUm Salamah)

ʿikrimah via Ibn ʿAbbās (may Allah be pleased with him and his father) stated that Ṣafiah bint Ḥuyay ibn Akhṭab (may Allah be pleased with her) came to the Messenger of Allah (PBUH) and said: "Some women are making fun of me by saying: 'O who you are Jewish and a daughter of Jewish parents'. The Messenger of Allah (PBUH) said: "Why don't you answer them by saying: 'My father is Hārūn, my uncle is Mūsā, and my husband is Muḥammad?". Therefore, Allah, the Almighty revealed this verse. (It is not a strong chain of narration)

﴿do not speak ill of one another﴾ do not find fault with one another and do not give one another a bad name. Some stated that 'lamz' is used with people in your presence and 'hamz' is used with people behind their backs.

Muḥammad ibn Yazīd said: "'lamz' is with the tongue, eyes, and hand gestures but 'hamz' is only with the tongue." The poet said: "When you meet

me after a long time, you frown… when I disappear, you backbite and give me a bad name."

﴿do not use offensive nicknames for one another﴾ Abū Jubayrah ibn Aḍaḥāk (may Allah be pleased with him) said: "This verse was revealed about us, the people of Banī Salamah. The Messenger of Allah (PBUH) came to Madīnah while each man of us had two or three nicknames. Whenever a man was called by a name that he didn't like, we told the Messenger of Allah (PBUH) about the man getting upset with such nickname. Therefore, Allah, the Almighty revealed: "do not use offensive nicknames for one another".

Qatādah and ʿikrimah said: "This is when a man calls the other: 'O 'fāsiq' (rebellious man), O hypocrite, and O disbeliever!'". Alḥassan said: "Some of the Jews and Christians who embraced Islam were called: 'O Jewish man! O Christian man!', therefore it was made forbidden to say so." Ibn ʿAbbās (may Allah be pleased with him and his father) said: "It was made forbidden to use offensive nicknames when a man commits sins then repents and turns back to the truth."

﴿How bad it is to be called a mischief-maker after accepting faith!﴾ this is a punishment for the one who commits a forbidden act of mockery, slandering and, usage of offensive nicknames. The one who does that deserves the name 'fāsiq'. Being called a mischief-maker after accepting faith is a very bad thing that such person deserves.

Some stated that the mischief-maker refers to the falsely accused Muslim who repented and accepted the truth ﴿Those who do not repent of this behavior are evildoers﴾

Qurʾān (49:12) ﴿Believers, avoid making too many assumptions﴾ This verse was revealed about two of the Prophet's companions who backbit their travel companion. The Messenger of Allah (PBUH) used to let every poor man join the company of two wealthy companions in any journey or expedition to help them out, offer some duties for them, and arrive at their homes (1331/B) to set everything right and prepare food and water for them. Salmān Alfārisiyy (may Allah be pleased with him) joined two other men in one of the Prophet's

expeditions so Salmān arrived at the house first but he fell asleep and didn't prepare anything for them. When they arrived, they said: "You haven't done anything?". He said: "No". They said: "Why not?". He said: "I unintentionally fell asleep". They said: "Go to the Messenger of Allah (PBUH) and ask him for some food and something to dip bread into ʿʾidām'". Salmān (may Allah be pleased with him) went to the Messenger of Allah (PBUH) and asked him to have some food, so the Messenger of Allah (PBUH) said: "Go to ʾUsāmah ibn Zayd and ask him if he has any extra food and ʾidām to give you some". ʾUsāmah (may Allah be pleased with him) was appointed by the Messenger of Allah (PBUH) to guard the food supplies on his camel. ʾUsāmah told Salmān that he didn't have any food with him so Salmān returned to his companions and told them so. They said: "ʾUsāmah had some food but he just showed tightfistedness". They sent Salmān (may Allah be pleased with him) to a group of the companions but they had nothing to give him so he returned to his travel companions who said: "If we send him to a well filled with water, its water would sink into the earth". The two travel companions silently went to check if ʾUsāmah (may Allah be pleased with him) had their portions allocated by the Messenger of Allah (PBUH). They went to the Messenger of Allah (PBUH) who said: "Why do I see the blackness of meat inside your mouths?". They said: "O Messenger of Allah, by Allah we haven't eaten any meat today". He (PBUH) said: "You kept on eating the meat of Salmān and ʾUsāmah". Therefore, Allah, the Almighty revealed: "Believers, avoid making too many assumptions". (There is no chain of narration for this)

﴿some assumptions are sinful- and do not spy on one another﴾ Most of the Qurrāʾ read 'tajassasū' with 'jīm'. Ibn ʿAbbās and Abū Rajāʾ Alʿuṭāridiyy read 'taḥassasū' with 'ḥāʾ' (Qirāʾah shādhah). Alʾakhfash said: "The two words are not so different; 'tajassus' means spying on something hidden like the word 'jāsūs' (spy as a noun). 'taḥassus' means trying to figure out the news about something." The meaning of the verse is: 'Judge by appearance and do not uncover whatever was covered by Allah, the Almighty. Do not spy on the defects of Muslims.'

(2802) I heard Ibn Fanjuwaīh (may Allah grant him mercy) say, Ibn Shanbah said, Alfirīābiyy said, Qutaybah ibn Saʿīd via Mālik via Abī Azzannād via Alʾaʿraj via Abī Hurayrah (may Allah be pleased with him) stated that the Messenger of Allah (PBUH) said: "Beware of suspicion, for it is the worst of false tales, don't look for others' faults, don't spy, don't show greed to one another, do not envy each other, do not (cut your relations with) one another. And become Allah's servants as brothers to one another." (1)

(2803) I heard Ibn Fanjuwaīh say, Ibn Ḥabash said, ʿAliyy ibn Zanjuwaīh said, Salamah said, ʿAbd Ar-Razāq said, Maʿmar via Azzuhriyy via Zurārah ibn Muṣayab ibn ʿAbdurraḥmān ibn ʿAwf via Almiswar ibn Makhramah via ʿAbdurraḥmān ibn ʿAwf (1322/A) (may Allah be pleased with him) stated that he was a guard along with ʿUmar ibn Alkhaṭāb (may Allah be pleased with him) in Madīnah. When they were walking, they saw a gas lamp shinning from one of the houses. They followed the light and approached a door left ajar which was of a house that had a commotion of people raising their voices. ʿUmar took ʿAbdurraḥmān's hand and said: "Do you know whose house is this?". ʿAbdurraḥmān (may Allah be pleased with him) said: "No". ʿUmar (may Allah be pleased with him) said: "This is Rabīʿah ibn ʾUmayah ibn Khalaf's house. They are all drunk inside this house, what should we do?" ʿAbdurraḥmān (may Allah be pleased with him) said: "I see that we have committed something made forbidden by Allah: "and do not spy on one another" and we have actually spied on them". So ʿUmar (may Allah be

(1) **{2802} The Assessment of reliability of the chain of transmitters:**

- Its transmitters are trustful, except Ibn Shanabah about whom I found no invalidation or rectification.

The authentification of Hadith:

- Al-Bukhary narrated it in the Book: The Politeness, chapter: "Believers, avoid making too many assumptions" (6066) relying on 'Abdullah Ibn Yusuf, in the same words, and Muslim, Book of Righteousness and Relationship, chapter: Prohibition of assumption, spyware and rivalry (2563), relying on Yaḥyā Ibn Yaḥyā, both of them on the authority of Malik, in the same words.

pleased with him) left them and walked away. (This narration was mentioned by Alqurṭubiyy, ʿAbd Ar-Razzāq, and Asīūṭiyy) (1)

(Weak narration) The same chain of narration via Maʿmar said, Ayūb via Abī Qilābah narrated that ʿUmar ibn Alkhaṭāb (may Allah be

pleased with him) stated that Abā Miḥjan Athaqafiyy drank intoxicants with his friends inside his house. ʿUmar ibn Alkhaṭāb (may Allah be pleased with him) entered his house and found no one except one man sitting with Abā Miḥjan. Abū Miḥjan Athaqafiyy said: "O Commander of the faithful, this is not permissible for you to do. Allah, the Almighty made it forbidden to spy on one another". ʿUmar (may Allah be pleased with him) said: "What is this man saying?". Zayd ibn Thābit and ʿAbdullah ibn ʾArqam (may Allah be pleased with them) said: "He is right, Commander of the faithful, this is spying on people". ʿUmar (may Allah be pleased with him) got out and left him. (2)

Zayd ibn ʾAslam narrated that on one of the nights, ʿUmar ibn Alkhaṭāb (may Allah be pleased with him) went out with ʿAndurraḥmān ibn ʿAwf (may Allah be pleased with them) for night-watching. They saw a shining light so they walked to a door then asked for permission to enter. They entered and found a man holding a glass of intoxicants singing with a woman. ʿUmar (may Allah be pleased with him) said to the man: "Is this something appropriate to do?". The man said: "Is this something appropriate to do, Commander of the Faithful?".

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(1) **{2804} The Assessment of reliability of the chain of transmitters:**
- Its chain has ʿAli Ibn Zanjawaih, wh was not mentioned in invalidation or rectification, while its other narrators are trustful.

The authentification of Hadith:
- ʿAbder-Raziq narrated it in (the Interpretation of Qur'an) 3/232-233.
- See: (the Collector of Qur'an Rules) by Al-Qurṭuby 16/333, and (the Wallflower Pearls) by As-Siuṭy 6/100.

(2) {2804}The Assessment of reliability of the chain of transmitters:
- Its chain is weak (da'if) as Abi Qulabah was Mursal.

The authentification of Hadith:
- ʿAbder-Raziq narrated it in (the Qur'an Interpretation) 3/233, and Al-Qurṭuby, Book: (the Collector of Qur'an Rules) 16/333, Ibn Ḥajar mentioned it in brief words in (Al-Iṣabah) 7/363.

ʿUmar (may Allah be pleased with him) said: "Who is this (woman)?". He said: "She is my wife". ʿUmar asked: "What is inside this glass?". The man said: "Fresh water". ʿUmar asked the woman: "What are you singing?".

She said: "I say: This night is long and pitch black… I am sleepless and have no sweetheart to play with. By Allah, hadn't it for the fear of Allah and being mindful of Him… I would have shaken the corners of this bed. A thinking mind and embarrassment prevent me from doing so… I fear that a vigilant observer will write down my bad deeds". The man said: "This is not what Allah commanded us to do, Commander of the Faithful. Allah, the Almighty said: "and do not spy on one another". ʿUmar (may Allah be pleased with him) said: "You said the truth", then he left. (This was mentioned by Alkharāʾiṭiyy)

(2805) (Weak narration) I heard Alḥusayn ibn Muḥammad ibn ʿAbdillah say, Mūsā ibn Muḥammad ibn ʿAliyy said, Alḥassan ibn ʿAlwayah said, Ismāʿīl ibn ʿīsā said, Almusayib ibn Sharīk via Alʾaʿmash via Zayd ibn Wahb said: "Ibn Masʿūd (may Allah be pleased with him) was told that Alwalīd ibn ʿUqbah had his beard immersed in intoxicants (1332/B) so he replied: 'We are prohibited to spy on one another. We will only accept clear evidence." (1)

(2806) I heard Alḥusayn ibn Muḥammad Almuqriʾ say, ʿUbayd Allah ibn Aḥmad ibn Yaʿqūb Almuqriʾ said, Aḥmad ibn Muḥammad ibn Yazīd Abū Bakr Ashaṭawiyy said, ʿAliyy ibn ʾIshkāb said, ʿUmar ibn Yūnus Alyamāmiyy said, Jahḍam ibn ʿAbdillah via Alʿalāʾ ibn ʿAbdurraḥmān via his father via Abī Hurayrah (may Allah be pleased with him) who asked the Messenger of Allah

(1) **{2805} The Assessment of reliability of the chain of transmitters:**
- Its chain of narrators is weak (da'if); as it contains the distracted narrator Al-Musaib Ibn Sharik.

The authentification of Hadith:
- Abū Dāwūd narrated it in, Book: The Manners, chapter: The Prohibition of spyware (4890) relying on Mu'āwiah, on the authority of Al-Amash, in the same words, Ibn Abi Shiebah mentioned it in his (Compiler), Book: the Manners (26979), Aṭ-Ṭabarany, Book: (The Grand Glossary) 9/350 (9741), Ibn Abi Ḥatim, Book: (the Interpretation of Great Qur'an) 10/3305, Al-Baghawy in (the Signs of Revelation) 7/345, and Az-Zamakhshary in (Al-KashiF) 4/373.

(PBUH) about backbiting (ghaybah), so he (PBUH) said: "Talking about your brother concerning something that he does not like. If a fault was actually found in him, then you have backbit him, and if that is not in him, then it is a slander." (1)

Muʿādh ibn Jabal (may Allah be pleased with him) said: "We were with the Messenger of Allah (PBUH) when some people talked behind somebody's back as follows: 'He only eats and carries what people give him; he is so weak'. The Messenger of Allah (PBUH) said: 'You have backbit your brother'. They said: 'Messenger of Allah, is it considered backbiting to talk about something real?'. He (PBUH) said: 'It is enough for you to be considered sinful talking about a fault that is actually found in your brother'". (It is mentioned by Aṭabariyy and Asīūṭī)

Mūsā ibn Wardān narrated that Abī Hurayrah (may Allah be pleased with him) stated that a man struggled while trying to stand up so some men said: "Messenger of Allah, how weak this man is!". The Messenger of Allah (PBUH) said: "You have eaten (the flesh of) your brother and backbit him". (It is mentioned by Aṭabariyy, Asīūṭī, and Albayhaqiyy)

﴿or speak ill of people behind their backs: would any of you like to eat the flesh of your dead brother?﴾ Qatādah said: "As a Muslim abhors eating a decomposed dead body filled with worms, he also should abhor eating the flesh of his brother who is still alive."

﴿No, you would hate it﴾ Alfarrāʾ and Alkisāʾiyy said: "'fakarihtumūh' means 'you already hate it'". Abū Saʿīd Alkhudriyy (may Allah be pleased with him) read: 'fakurrihtumūh' with 'shaddah' on the 'rāʾ' as passive verb which means 'you are caused to hate it'.

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(1) **{2806} The Assessment of reliability of the chain of transmitters:**
- Its chain has some narrators whom I did not find, it contains Jahḍam Ibn 'Abdullah, and Al- 'Alā' Ibn 'Abder-Raḥman.

The authentification of Hadith:
- Imam Muslim narrated it in Book: of Righteousness and Relationship, chapter: Prohibition of backbiting (2589) relying on 'Isma'il, on the authority of 'Al- 'Alā', in the same words.

(2807) I heard Alḥusayn ibn Muḥammad Athaqafiyy (may Allah grant him mercy) say, ʿUmar ibn Nūḥ Albajliyy said, Abū Ṣāliḥ ʿAbd Al-Wahhāb ibn Abī ʿiṣmah said, Ismāʿīl ibn Yazīd Alʾaṣfahāniyy said, Yaḥīā ibn Sulaym via Kahmas via Maymūn ibn Sīāh (may Allah grant him mercy) who used to think of others to be better than Alḥusayn and some claimed that he didn't meet certain people who were claimed to be met by him. He said: "I saw a corpse of a black person lying in front of me in a dream. Then I heard someone saying: 'Eat, servant of Allah!' I said: 'Why would I eat that, servant of Allah?'. He replied: 'Because you backbit somebody's slave'. I said: 'By Allah, I didn't say anything good or bad about him!'. He said: 'But you listened and approved of what was said'. After Maymūn saw this dream, he never backbit anyone and never allowed anyone to backbite anyone in his presence. (Some narrators couldn't be found. Abū Nuʿaym, Alqurṭubiyy, and Albaghawiyy mentioned it) (1)

Some people stated that a righteous person said: "I was sitting next to a certain grave (1333/A) then I was passed by a sturdy young man so I said: 'This man and others like him cause great evil to all people'. When I went to sleep that night, I saw people carrying a dead body then I heard someone say to me: 'Eat the flesh of this body!', then he uncovered his face which was the face of that young man I have backbit. I said: 'I haven't eaten any flesh of permissible animals for a long time, how would I eat something like that?', he said: 'Why have you backbit him then?'. So I woke up saddened by the dream. I used to visit that graveyard for a whole year to ask him to forgive me. He looked at me from afar then said: 'Have you repented?'. I said: 'Yes'. He said: 'Go back to your place'".

(1) **{2807} The Assessment of reliability of the chain of transmitters:**
- Its chain has some narrators whom I did not find, and it contains Maimūn who was honest but had mistakes.

The authentification of Hadith:
- Al-Baghawy stated it in (the Signs of Revelation) 7/347, Abu Na'im, Book: (Ḥiliat Al-Awlia') 3/127, and Al-Qurṭuby mentioned it in (the Collector of Qur'an Rules) 16/336.

(Weak narration) I heard Abū ʿAbdullah Ibn Fanjuwaīh (may Allah grant him mercy) say, ʿUmar ibn Alkhaṭāb said, ʿAbdullah ibn Alfaḍl said, ʿAliyy ibn Muḥammad said, Yaḥīā ibn Adam said, Ibn Almubārak via Ibn Jurayj via Abī Azzubayr via a paternal cousin of Abī Hurayrah (may Allah be pleased with him) said: "Māʿiz (may Allah be

pleased with him) came to the Prophet (PBUH) and confessed that he had committed adultery but the Prophet (PBUH) turned away from him. When he had confessed four times, the Prophet (PBUH) ordered that he should be stoned. After stoning Māʿiz, the Prophet (PBUH) passed by two men who were talking about Māʿiz. One of them said: "Look at this man whose fault was concealed by Allah but who would not leave the matter alone, so that he was stoned like a dog". The Prophet (PBUH) didn't respond until they all passed by a corpse of a donkey with its legs in the air. He (PBUH) said to them: "Go down and eat some of this donkey's corpse!". They said: "Messenger of Allah, may Allah grant you forgiveness, can this be eaten?". The Prophet (PBUH) said: "The dishonor you have just shown to your brother is more serious than eating some of it. Indeed, he is now among the rivers of Paradise, immersing himself into them." (1)

I heard Ibn Fanjuwaīh (may Allah grant him mercy) say, Ibn Shanbah said, Alfirīābiyy said, Muḥammad ibn Almuṣafā said, Abū Almughīrah ʿAbd Alqudūs ibn Alḥajjāj said, Ṣafwān ibn ʿAmr said, Rāshid ibn Saʿd and ʿAbdurraḥmān ibn Jubayr via Anas ibn Mālik (may Allah be pleased with him) stated that the Messenger of Allah (PBUH) said: "When I was taken up to heaven, I passed by people who had nails of copper who were scratching their faces and flesh. I said: "Who are

(1) **{2808} The Assessment of reliability of the chain of transmitters:**

- Its chain of narrators contains some narrators whom I did not find, It has Abu Az-Zubair, honest but made mistakes, and the accepted narrator Abder-Raḥmān Ibn Aṣ-Ṣamit

The authentification of Hadith:

- Abū Dāwūd narrated it in the Book: the Limitations, chapter: The Stoning of Mā'iz Ibn Jabal (4428) relying on 'Abder-Raziq, on the authority of Ibn Jarij, in the same words.

these people, Jibrīl? He replied: "They are those who used to backbite other people and trampled on people's honor." (1)

﴿So be mindful of Allah: Allah is ever relenting, most merciful﴾

(2810) (Very weak narration) I heard Alḥusayn ibn Muḥammad ibn Alḥusayn (may Allah grant him mercy say, Mūsā ibn Muḥammad ibn ʿAliyy said, Aḥmad ibn Yaḥīā Alḥalawāniyy said, Yaḥīā ibn Ayūb said, ʾAsbāṭ via Abī Rajāʾ Alkhurāsāniyy (1333/B) via ʿAbbād ibn Kathīr via Aljurayriyy via Abī Naḍrah via Jābir ibn ʿAbdillah and Abī Saʿīd Alkhudriyy (may Allah be pleased with them) stated that the Messenger of Allah (PBUH) said: "Backbiting is more severe than fornication". They said: "How is that?". He (PBUH) said: "A man who fornicates may repent then Allah accepts his repentance. But the backbiter will not be forgiven unless the backbitten forgives him." (2)

(2811) I heard Alḥusayn ibn Muḥammad ibn Alḥusayn say, Alfaḍl ibn Alfaḍl Alkindiyy said, Abū ʿīsā Ḥamzah ibn Alḥusayn ibn ʿUmar Albazzāz Albaghdādiyy said, Muḥammad ibn ʿAliyy Alwarrāq said, Hārūn ibn Maʿrūf said, Ḍamrah via Shawdhab said, a man asked Ibn Sīrīn to pardon him but

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(1) **{2809} The Assessment of reliability of the chain of transmitters:**
- Its chain contains some narrators who were not mentioned in invalidation or rectification, Muḥammad Ibn Al-Masfy, who was honest but had illusions, and Rashid Ibn Sa'd.

The authentification of Hadith:
- Abū Dāwūd narrated it Book: The Manners, chapter: about Backbitting (4878), relying on Ibn Al-Masfy, on the authority of Baqiah and Abu Al-Mughirah, on the authority of Ṣafwan, in the same words.

(2) **{2810} The Assessment of reliability of the chain of transmitters:**
- Its chain of narrators is very weak (da'if); as it has 'Ubadah Ibn Kathir, who was distracted, and he narrated lying hadiths.

The authentification of Hadith:
- Ibn Abi Ad-Donia narrated it in (Aṣ-Ṣamt) (164), and (Slander of Backbiting) (25), Aṭ-Ṭabarany narrated it in (the Mediator Glossary) (6590) relying on Yaḥyā Ibn Ayūb. Al-Baihaqy narrated it in (Shu'ab AlIman) 5/306 relying on 'Asbaṭ, and As-Siuṭy mentioned it in (the Wallflowers Pearls) 6/106 attributing it to Ibn Mardwaih.

he said: "I hate that I pardon something which Allah Has made forbidden." (Ḍamrah sometimes makes mistakes like oversight) (1)

(2812) I heard Ibn Fanjuwaīh (may Allah be pleased with him) say, Abū Aṭayib ibn Ḥafṣawaīh said, ʿUbayd Allah ibn Jāmiʿ stated that he directly heard from Aḥmad ibn Saʿīd that Sunayd said, Yazīd ibn Hārūn via Hishām ibn Ḥassān via Khālid Arribʿiyy said, ʿīsā ibn Maryam (PBUH) said to his companions: "What would you do if you saw part of your Muslim brother's clothes moved away by the wind?", they said: "Glory be to Allah, we would cover him again". He (PBUH) said: "No, you would have uncovered more parts of his body". He told them this as a parable. He (PBUH) added: "You hear about one sin committed by a man, but you transmit it as more than one sin." (2)

Qurʾān (49:13) ﴿People, We created you all from a single man and a single woman﴾ Ibn ʿAbbās (may Allah be pleased with him) said: "This verse was revealed about Thābit ibn Qays (may Allah be pleased with him) when he said to the man who refused to leave room for him to sit: 'Are you the son of so-and-so woman?'. The Messenger of Allah (PBUH) said: "Who is mentioning the son of so-and-so woman?". Thābit ibn Qays stood up and said: "I said that, Messenger of Allah". The Messenger of Allah (PBUH) said: "Look at the faces of people!". Thābit looked at their faces so the Prophet (PBUH) said: **"What have you seen, Thābit?". He replied: "I saw white, black, and red people".** The Prophet (PBUH) said: "You are not better than any one of them except by the criterion of being mindful of Allah." Allah, the Almighty

(1) {2811}The Assessment of reliability of the chain of transmitters:
- Its chain contains Ḍamrah Ibn Rabi'ah, who had little illusions.
The authentification of Hadith:
- See: (The Syntax of Qur'an) by An-Naḥas 4/215, and (The Collector of Qur'an Rules) by Al-Qurṭuby 16/338.

(2) **{2812} The Assessment of reliability of the chain of transmitters:**
- Its Chain of narrators is weak (da'if); as it contains the weak narrators: Sanid and Khalid Ar-Rab'y
The authentification of Hadith:
- I did not find it, Maybe It is one of the Israelites.

revealed this verse about Thābit and reveled the following verse about the man who refused to leave room for Thābit: ﴿O believers! When you are told to make room in gatherings, then do so﴾ {Sūrat Al-Mujādalah}.

Muqātil said: (A Mursal Ḥadīth, where the chain only goes up to a tābiʿī) "On the day of the conquest of Makkah, the Messenger of Allah (PBUH) commanded Bilāl to call to prayer so he ascended the topmost of the Kaʿbah to call to prayer so ʿAttāb ibn ʾUsayd ibn Abī Alʿīṣ said: "I thank Allah that my father died before witnessing this day". Alḥārith ibn Hishām said: "Hasn't Muḥammad found better than this crow to call to prayer?". Suhayl ibn ʿAmr said: "If Allah wants something to change, it will happen". Abū Sufyān ibn Ḥarb said: "I am not going to say anything, I fear that the Master of heavens Will tell (the Prophet) about it". Jibrīl (PBUH) (1334/A) went down to the Messenger of Allah (PBUH) and told him about what they said. The Messenger of Allah (PBUH) called them then asked them about what they said so they admitted that. Therefore, Allah, the Almighty revealed this verse and reprimanded them for showing off their lineages, competition in wealth, and making fun of poor people."

Yazīd ibn Shajarah (may Allah be pleased with him) said: "The Messenger of Allah (PBUH) passed by spots in the market of Madīnah. A black young boy was standing and calling people to be sold based on a bid. He said: 'Whoever buys me can do so under one condition'. People said: 'What is that?'. He said: 'The buyer shouldn't prevent me from attending the five daily prayers in congregation behind the Messenger of Allah'. A man bought him under that condition so the Messenger of Allah (PBUH) used to see the young boy in every single prayer but one day he didn't come so the Prophet (PBUH) asked the owner: 'Where is the young boy?'. The man said: 'He has fever, Messenger of Allah'. The Prophet (PBUH) said to his companions: 'Let's go visit him'. They went to visit him then after a short period of time, the Prophet (PBUH) asked the owner: 'How is the young boy?'. He said: 'Messenger of Allah, the sickness took over his whole body'. The Messenger of Allah (PBUH) stood up

and went to visit the young boy who was covered in blood then passed away in such conditions. The Messenger of Allah (PBUH) was the one who washed the young boy's body (taghsīl), shrouded then buried him. Almuhājirūn and Alʾanṣār were extremely sad. Almuhājirūn said: 'We left our homes, wealth, and families but we never faced such pain in our lives, sickness, or death like that young man'. Alʾanṣār said: 'We received, supported, and consoled him with our wealth but he favored an Abyssinian young boy more than us. Therefore, Allah, the Almighty defended the Messenger of Allah (PBUH) and emphasized the great significance of being mindful of Allah (Taqwā) in the verse: "People, We created you all from a single man and a single woman". (Narrated by Alwāḥidyy without a chain of narration)

﴿and made you into races﴾ 'shuʿūbā' means 'the heads of tribes and the population of them' like Rabīʿah, Muḍar, Alʾaws, and Alkhazraj. The singular word of it is 'shaʿb' with 'fatḥah' on the 'shīn'. They were called that because of branching out and collection of people. The branches of the tree branch out 'tashaʿub'. The word 'shaʿb' has a double meaning because the verb can be used to mean collect or branch out, therefore death is called 'shaʿūb'.

﴿and tribes﴾ 'qabāʾil' is less than 'shuʿūb'. The singular word of it is 'qabīlah' such as Bakr from Rabīʿah and Tamīm from Muḍar. 'ʿamāʾir' is less than 'qabāʾil'; the singular word of it is 'ʿamārah' with 'fatḥah' on the letter 'ʿayn' such as Shaybān from Bakr and Dārim from Tamīm. 'Buṭūn' is less than 'ʿamāʾir' (1334/B), the singular word of it is 'baṭn' such as Banī Ghālib and Lūʾiyy from Quraysh. 'Afkhādh' is less than 'Buṭūn', the singular word of it is 'fakhdh' such as Banī Hāshim and ʾUmayah from Banī Lūʾiyy. 'faṣāʾil and ʿashāʾir' are less than that, the singular words are 'faṣīlah and ʿashīrah' respectively. Some stated that 'shuʿūb is about foreigners, 'qabāʾil is about Arabs, and 'ʾAsbāṭ' is about the Sons of Israel.

Abū Razīn and Abū Rawq said: "'Shuʿūb' do not have a genealogy which they attribute themselves to; they attribute themselves to cities, villages, and lands. 'Qabāʾil' are Arabs who attribute themselves to their ancestry."

﴿so that you should recognize one another﴾ to get to know one another based on relations that are connected to marriage. People were not made races and tribes for showing off.

Alʾaʿmash read it 'litataʿārāfū'. Ibn ʿAbbās (may Allah be pleased with him and his father) read it 'litaʿrifū' without 'ʾlif'

﴿The most honored of you, in Allah's eyes﴾ Ibn Abbās (may Allah be pleased with him and his father) read 'ʾan' with 'fatḥah'. The majority of Qurrāʾ read 'ʾalif' with 'kasrah' because the new sentence is tied to the one before it. The reciter stops at the word 'liaʿārāfū'.

﴿are the ones most mindful﴾ Qatādah interpreted this verse as follows: "The most honorable thing is being mindful of Allah and the worst dishonorable thing is transgression."

The Messenger of Allah (PBUH) said: "The one who is pleased with being the most honorable among people should be mindful of Allah". (The Ḥadīth has no chain of narration)

The Messenger of Allah (PBUH) said: "The honor of a man is his religion and righteousness, the foundation of personality is in the mind, and true social status is in his good character."

Ibn ʿAbbās (may Allah be pleased with him and his father) said: "The honor of this world is wealth and the honor of the hereafter is righteousness."

﴿Allah is all knowing, all aware﴾

(2813) (Unauthentic according to Yaḥīā ibn Maʿīn and others) I heard Abū ʿAbdillah Alḥusayn ibn Muḥammad ibn Alḥusayn ibn ʿAbdillah Alḥāfiẓ (may Allah grant him mercy) directly say to me that Abū Ḥudhyfah Aḥmad ibn Muḥammad ibn ʿAliyy said, Zakarīā ibn Yaḥīā ibn Yaʿqūb Almaqdasiyy said, Muḥammad ibn ʿAbdillah Almuqriʾ said, Ibn Rajāʾ via Mūsā ibn ʿUqbah via ʿAbdullah ibn Dīnār via Ibn ʿUmar (may Allah be pleased with him and his father) said: "The Messenger of Allah (PBUH) was riding his she-camel, Alqaṣwāʾ on the day of the conquest of Makkah. He touched the corner of the Kaʿbah with his

curved stick. We couldn't find a place for Alqaṣwāʾ to kneel inside the Masjid but we found a place for it to kneel in the middle of the valley. The Messenger (PBUH) thanked Allah, the Almighty and praised Him then said: 'O you people! Allah has removed showing off about the forefathers and the disunity of Jāhilīah. (In another narration): There are two types of men; A man who is kind, righteous, and honorable before Allah, and a wicked man who is a transgressor, bound for misery, and insignificant to Allah'. Then he (PBUH) recited this verse: "People, We created you all from a single man and a single woman". Then he (PBUH) said: 'I conclude my speech and ask Allah to forgive me and you'". (1)

(2814) I heard Alḥusayn ibn Muḥammad say, Muḥammad ibn ʿAliyy ibn Alḥassan Aṣūfī said, Abū Shuʿayb Alḥarrāniyy (1335/A) said, Yaḥīā ibn Abī Kathīr stated that Allah's Prophet said: **"Allah does not look at your outside appearances and your wealth. He only looks at your hearts and deeds. You are all children of Adam; the most honorable among you are the most mindful of Allah."** (2)

(2815) (Very weak narration) I heard Ibn Fanjuwaīh say, Abū Aṭayib ibn Ḥafṣawaīh said, ʿUbayd Allah ibn Jāmiʿ Almuqriʾ said, Aḥmad ibn Ḥāzim

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(1) **{2813} The Assessment of reliability of the chain of transmitters:**
- Its chain of narrators contains Ḥuzayfah Ibn Muḥammad who was not mentioned in invalidation or rectification, and his Shiekh Zakarīah whom I did not find.

The authentification of Hadith:
- At-Termidhy narrated it in Book: (the Interpretation), chapter: Surah Al-Ḥujrāt (3270) from 'Abdullah Ibn Dinār, on the authority of Ibn 'Omar, in only one version, and 'Abdullah Ibn Ja'far and Yaḥyā Ibn Ma'in said it is a weak (da'if) hadith.

(2) **{2814} The Assessment of reliability of the chain of transmitters:**
- Its chain of narrators is weak (da'if); as it contains Yaḥyā Al-Bablty whose narration was incomplete and did not have the Companion.

The authentification of Hadith:
- I did not find it, but it had evidence at Muslim's Book of Righteousness and Relationship, chapter: Muslim does not oppress a Muslim and does not surrender him (2564) from two sources (chains):
- The First chain: From Ibn Wahb, on the authority of 'Usāmah Ibn Zayd, on the authority of Abi Sa'id, the servant of 'Abdullah Ibn Keriz, on the authority of Abi Hurairah, in the same words.
- The second chain: From Ja'far Ibn Barqān, on the authority of Yazid Ibn Al-Aṣum, on the authority of Abi Hurairah, in the same words 4/1986.

said, Abū Nuʿaym said, Ṭalḥah via ʿAṭāʾ via Abī Hurayrah (may Allah be pleased with him) said: "Allah, the Almighty Will say on the Day of Judgment: "I made a standard of honor and you made a standard of honor. I made the most honorable in Allah's eyes are the most mindful of Him but you show off and say: 'So-and-so, the son of so-and-so'. Today, I raise my standard and lower yours. Where are those who were mindful?". (1)

(2816) I heard Ibn Fanjuwaīh say, ʿAbdullah ibn ʾIbrāhīm ibn Ayūb said, Yūsuf ibn Yaʿqūb said, Muḥammad ibn Abī Bakr said, Yaḥīā ibn Saʿīd via ʿUbayd Allah ibn ʿUmar said, Saʿīd ibn Abī Saʿīd Almaqburiyy via Abū Hurayrah (may Allah be pleased with him) said: "Someone asked the Prophet (PBUH): **'Who is the most honorable person?', he replied: 'The most mindful'".** (2)

(2817) I heard Ibn Ḥabīb chant poetry that he heard from Ibn Rumayḥ who heard ʿUmar ibn Alfarkhān chant: "What's the honor of wealth for Allah's servant?… the real honor is the honor of the mindful person. The one who knows Allah without a positive impact… deserves to be bound for misery." (3)

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(1) **{2815} The Assessment of reliability of the chain of transmitters:**
- Its chain of narrators is very weak (da'if); as it contains the distracted narrator Ṭalḥah Al-ḥaḍramy.

The authentification of Hadith:
- Al-Ḥakim narrated it in (Al-Mustadrik), from 'Um Sallamah Bent Al- 'AllA' Ibn 'Abder-Raḥman Ibn Ya'qub, on the authority of her father, on the authority of her grandfather, on the authority of Abi Hurairah, may Allah be pleased with him, who said: "It is a strange chain and narration, and the two Shiekhs did not narrate it, As-Siuṭy, in Book: (the Wallflower Pearls) 6/109, attributed it to Ibn Mardwaih, on the authority of Abi Hurairah, may allah be pleased with him.

(2) **{2816} The Assessment of reliability of the chain of transmitters:**
- The chain of narrators is authentic (Ṣaḥiḥ); its narrators are trustfil.

The authentification of Hadith:
- It was narrated from Al-Mu'tamir, on the authority of 'Ubaid Allah, in the same words.

(3) **{2817} The Assessment of reliability of the chain of transmitters:**
- Its chain of narrators contains 'Omar Ibn Al-Farkhan, who was not mentioned in invalidation or rectification.

The authentification of Hadith:
- See: (the Collector of Qur'an Rules) by Al-Qurṭuby 16/346.

Qurʾān (49:14) ﴿The desert Arabs say, 'We have faith'﴾ The verse was revealed about a group of people from the tribe if Banī ʾAsad ibn Khuzaymah and the tribe of Banī Alḥallāf ibn Alḥārith ibn Saʿd who came to the Messenger of Allah (PBUH) in Madīnah in a year of drought so they openly testified the Oneness of Allah but they were actually unbelievers. They polluted the roads of Madīnah by animal waste and they raised prices. They used to regularly go to the Messenger of Allah (PBUH) saying: "All Arabs came to you without money; they were only on their rides. But we came to you with our wealth, children, and offspring". They thought that they have done a favor to the Prophet (PBUH) by accepting Islam. They also wanted to compare themselves to other tribes which fought against the Prophet (PBUH). Their goal is to ask for charity in exchange for that. Therefore, Allah, the Almighty revealed this verse about them.

Assudiyy said: "It was revealed about the desert Arabs who Allah mentioned in Sūrat Alfatḥ; they are the Arabs of Muzaynah, Juhaynah, ʾAslam, ʾAshjaʿ, and Ghifār who declared their submission to Allah (1335/B) to protect their lives and wealth. But they stayed back when they were urged to go to Al-Ḥudaybīah. Therefore, Allah, the Almighty revealed: "The desert Arabs say, 'We have faith.'"

﴿Tell them, 'You do not have faith. What you should say instead is, ﴿We have submitted,﴾ we submitted ourselves to avoid being killed and taken as captives.

﴿for faith has not yet entered your hearts'﴾ This is clear that true belief is in the heart. Declaration of faith with the tongue and the implementation of rituals by the bodies are not considered faith 'ʾīmān' without the sincerity inside the heart. Islam (submission to Allah) is different from ʾīmān (belief). The evidence for this is the following:

(2818) I heard Ashaykh Abū Bakr Muḥamamd ibn Zakarīā Aljawzaqiyy (may Allah grant him mercy) direct say to me in the month of Rabīʿ Alʾawalm in the year 388 say, Abū Alʿabbās Muḥammad ibn ʿAbdurraḥmān Addaghūliyy said, Muḥammad ibn Allayth Almarwaziyy said, ʿAbdullah ibn ʿUthmān ʿAbdān said, ʿAbdullah ibn Almubārak said, Yūnus via Azzuhriyy said, ʿāmir via Saʿd ibn Abī Waqqāṣ (may Allah be pleased with him) said:

"The Messenger of Allah (PBUH) bestowed upon a group of persons and I was sitting with them. The Messenger of Allah (PBUH) didn't give one of the men who seemed to be more deserving in my eyes. I said: 'O Messenger of Allah, why is it that you did not give to such and such man? By Allah, I see him a believer'. The Messenger of Allah (PBUH) said: 'Or a Muslim'. I kept quiet for some time but I felt impelled (to express) what I knew about him. I said: 'Messenger of Allah, why is it that you did not give it to such and such man? By Allah, I see him a believer'. The Messenger of Allah (PBUH) remarked: 'Or a believer'. I again kept quiet for some time but what I knew about him again impelled me (to express my opinion) and I said: 'Messenger of Allah, why is it that you did not give (the share) to so and so: By Allah, I see him a believer'. The Messenger of Allah (PBUH) remarked: 'Or a Muslim. Indeed (at times) I give (a share) to a certain man while another man (who is not given) is dearer to me that he may not be thrown into Fire on his face.'". (1)

It is clear that the Muslim is the one who submits himself to Allah, obeys Allah and follows His commands. The Arabic verb which refers to embracing Islam is called 'ʾaslam' like the verb which refers to beginning of winter ('ʾashtā'), the beginning of summer 'ʾaṣāf', the beginning of spring 'ʾarbaʿ', and the

(1) **{2818} The Assessment of reliability of the chain of transmitters:**

- Its chain of narrators contains Yunus Ibn Al-Aily's narration, on the authority of Az-Zahry, and it also contains some narrators whom I did not find.

The authentification of Hadith:

- Al-Bukhary narrated it in Book: The Faith, chapter: The heart of one who fears for his faith becomes familiar for his weakness (27), from Abi Al-Yaman, on the authority of Shu'aib, on the authority of Az-Zuhary, in the same words, and Imam Muslim, Book: The Faith, chapter: Conciliating the hearts of the new weak Muslims (150), from Muḥammad Ibn 'Abdullah Az-Zahry, on the authority of his unkle, in the same words.
- Prophet Muḥammad (pbuh) gave new Muslims,mu'alafah qulubuhm, more than others, and when he (pbuh) gave Ar-Rahaṭ but did not give Ja'ilan, who was one of immigrants, so some Companions inquired about the reason, the Prophet answered them according to two reason: the first one: He (pbuh) knows the wisdom from giving Ar-Rahaṭ not Ja'ilan, though he loves Ja'lan more than Ar-Rahaṭ, but he only gives him for fear that Allah will overthrow him.
- See: (Fatḥ Al-Bary) by Ibn Ḥajar 1/80.

beginning of drought ‘ʾaqḥaṭ’. Islam also may refer to submission of the tongue, body, and heart as Allah, the Almighty says to Ibrāhīm: ﴿Submit ⌜to My Will⌝,﴾ he responded, ﴿I submit to the Lord of all worlds.﴾ {Al-Baqarah 131} and the verse: ﴿Then ⌜before the torment⌝ We evacuated the believers from the city. But We only found one family that had submitted ⌜to Allah⌝) (1336/A) (Adh-Dhārīāt 35-36). Islam can also refer to submission without the belief inside the heart like the verse: “What you should say instead is, “We have submitted,” which is explained as follows: “for faith has not yet entered your hearts.”

﴿If you obey Allah and His Messenger﴾ from the outside and the inside; openly and secretly.

﴿He will not diminish any of your deeds﴾ Abū ʿAmr and Yaʿqūb read ‘Lā yaʾlatkum’ with ‘ʾalif’- it was the choice of Abū Ḥātim based on the other verse: ﴿never discounting anything ⌜of the reward⌝) (the word is ‘ʾalatnāhum’) (Aṭ-Ṭūr: 21). The past tense is ‘ʾalat’, the present tense is ‘yaʾlit, and the ‘maṣdar’ is ‘ʾaltā’.

The poet said: “Deliver the Message to the tribe of Banī Thuʿal effortfully… without any discounting or lies.” (The poet used the verb ‘ʾalat’)

The others read ‘yalitkum’ which is derived from the past tense ‘lāt’, the present tense ‘yalīt’, and the ‘maṣdar’ ‘laytā’ like the Ruʾbah who said: “A dewy night passed… and nothing diminished my desire at all.” (He used the present tense ‘yalīt’’ and the ‘maṣdar’ ‘layt’)

The meaning of both words is the same; He will not diminish any of your deeds and He will never be unjust with you.

﴿He is most forgiving and most merciful﴾

Then Allah, the Almighty clarified the meaning of true belief:

Qurʾān (49:15) ﴿The true believers are the ones who have faith in Allah and His Messenger and leave all doubt behind﴾ they never doubted the Oneness of Allah, the Almighty nor have they doubted the prophethood of His Prophets (PBUT). They never doubt their belief; they are certain and sincere.

﴾the ones who have struggled with their possessions and their persons in Allah's way: they are the ones who are true﴿ about their belief. They haven't submitted themselves out of the fear of being killed nor have they wanted to take from the spoils of war. When these two verses were revealed, the desert Arabs came to the Messenger of Allah (PBUH) and took oaths by Allah that they were true believers openly and secretly. Allah, the Almighty knows their hearts so He revealed:

Qurʾān (49:16) ﴾Say, 'Do you presume to teach Allah about your religion﴿ which you are followers of ﴾when Allah knows everything in the heavens and earth, and He has full knowledge of all things?'﴿

Qurʾān (49:17) They think they have done you a favor by submitting. Say, 'Do not consider your submission a favor to me﴿ that you have become Muslims ﴾it is Allah who has done you a favor, by guiding you to faith﴿ in the Muṣḥaf of ʿAbdullah (may Allah be pleased with him) read ''idh hadākum lilʾīmān' ﴾if you are truly sincere.'﴿

Qurʾān (49:18) ﴾Allah knows the secrets of the heavens and earth: He sees everything you do﴿ Ibn Kathīr, Alʾaʿmash, and Ṭalḥah read 'yaʿmalūn' with 'yā'' and others read it with 'tā'': 'taʿmalūn'

Sūrat Qāf

It is a Sūrah which was revealed in Makkah. It has 1474 letters, 375 words, and 45 verses.

(2819) (The Ḥadīth is mentioned without a chain of narration) I heard Abū Alḥassan Muḥammad ibn Alqāsim ibn Aḥmad Almawardiyy say, Abū Alḥusayn Muḥammad ibn Aḥmad ibn Shādhah Alkarābīsiyy said, Aḥmad ibn Muḥammad ibn Alḥassan said, Muḥammad ibn Yaḥīā said, Salm ibn Qutaybah via Shuʿbah via ʿāṣim ibn Bahdalah via Zir ibn Ḥubaysh via ʾUbay ibn Kaʿb (may Allah be pleased wih him) stated that the Messenger of Allah (PBUH) said: "The one who recited Sūrat Qāf will receive Allah's alleviation of death throes and angels will pray for blessings on him." (1)

In the name of Allah, the Most-Merciful, the Mercy-Giver

Qurʾān (50:1) ﴿Qāf﴾ most Qurrāʾ read it with 'sukūn' by means of 'jazm'. Alḥassan, Ibn Abī Isḥāq, and Naṣr ibn ʿāṣim read 'qāfi' with 'kasrah' under the 'fāʾ' because 'kasrah' is close to 'jazm'; the 'sukūn' in the end of the word was moved to become 'kasrah'.

ʿīsā read 'qāf' with 'fatḥah' on the 'fāʾ' as the lightest of all vowel marks. Hārūn and Muḥammad ibn Asamīfiʿ read 'qāfu' with 'dammah' on the 'fāʾ' as it is the vowel mark mostly found with words of 'bināʾ' like 'mundh, qaṭ, and baʿd. This was explained before.

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(1) **{2819} The Assessment of reliability of the chain of transmitters:**

- Its chain of narrators contains some narrators who were not mentioned in invalidation and rectification, and ʿĀṣim Ibn Bahdalah, who was honest but had illusions.

The authentification of Hadith:

- Ibn Madwaih narrated it, as was stated in Book: (Al-Kāf Al-Shāf) by Ibn Ḥajar 4/394, and Al-Wahedy in (Al-Wasiṭ) 4/162, from Abi Imamah, on the authority of 'Ubay Ibn Ka'b, may Allah be pleased with him, and it contains the unknwn narrator Hārun Ibn Kathir. Az-Zamakhshary narrated it in (Al-Kāshif) 4/394 without a chain of narration.

Ibn ʿAbbās (may Allah be pleased with him and his father) stated that 'qāf' is one of Allah's Names. Allah, the Almighty is swearing by it.

Qatādah said: "It is one of the names of the Qurʾān." Alquraẓiyy said: "It is the first letter of Allah's Names: Qadīr, Qādir, Qāhir, Qarīb, Qāḍ, and Qābiḍ."

Ashaʿbiyy said: "The introduction of the Sūrah." Buraydah, Ibn Zayd, ʿikrimah, and Aḍaḥāk said: "It is a mountain that surrounds the heavens and Earths. It is made of green emerald which made the color of the sky turn green. It carries the two pillars of the heavens and it is shaped like a dome. Any piece of emerald that a human being possesses was taken from that mountain." This is the narration of Abī Aljawzāʾ via Ibn ʿAbbās (may Allah be pleased with him and his father)

Wahb ibn Munabih (may Allah grant him mercy) said: "Dhā Alqarnayn reached the mountain of Qāf and saw other small mountains under it. He told the mountain: 'what is you?'. The mountain said: 'I am Qāf'. He said: 'What are these mountains around you?'. The mountain said: 'These are my veins. Every city has one of my veins. When Allah, the Almighty wants to shake a certain place, I move one of the veins of mine to shake it' He said: 'O Qāf, tell me something about the Greatness of Allah'. The mountain said: 'Allah is so great. No word would suffice to explain His attributes. No mind can imagine the greatness of His attributes'. He said: 'Tell me a small example that shows the greatness of Allah'. The mountain said: 'There is a land behind me that has a length and width equal to a distance of five hundred years. It is filled with ice mountains which are crushing each other. Hadn't it for this ice, earth would have burnt due to the heat coming from hellfire'. He said: 'Tell me more'. The mountain said: 'Jibrīl (PBUH) (1337/A) is standing before Allah, the Almighty shivering out of fear. Allah creates one hundred thousand angels from every single shiver. These angels are standing in rows before Allah, the Almighty while putting their heads down. They only talk when Allah gives them permission to talk. They will say: 'There is no god worthy of worship except Allah alone'. This is the interpretation of the verse: ﴿on the Day the

spirit and the angels will stand in ranks. None will talk, except those granted permission by the Most Compassionate and whose words are true) {An-Nabaʾ: 38} the true words are 'lā ilah ilā Allah'." (Ibn Kathīr stated that these stories are taken from the myths made up by the People of the book)

Alfarrāʾ said: "I heard someone say: 'Qāf means 'everything that will happen is already decreed'".

Abū Bakr Alwarrāq said: "Qāf means 'Stick to Our rules of commands and prohibitions without exceeding the limits'". (Qāf according to this understanding means: 'Stop')

Some stated that Qāf means 'O Muḥammad, say'. Aḥmad ibn ʿāṣim Alʾanṭākī said: "Qāf means 'the closeness of Allah, the Almighty from His servants'. The explanation of this meaning is mentioned in the verse: ﴿We are closer to him than his jugular vein)

Ibn ʿaṭāʾ said: "Allah, the Almighty swore by the heart of His beloved Prophet Muḥammad (PBUH) who was able to carry the Message of revelation due to his high rank." (Alqurṭubiyy mentioned that in his interpretation of the Qurʾān)

﴿By the glorious Qurʾān﴾ 'Majīd' means 'noble and glorious.' The Qurʾān is noble and glorious to Allah, the Almighty. Others stated that 'majīd' means 'it has a lot of good in it'.

Scholars had different opinions with regards to the predicate of the subject which includes swearing by the Qurʾān. The people of Kūfah said: "The predicate is 'But the disbelievers are amazed'".

Alʾakhfash said: "There is an ellipsis of the predicate which is understood as 'you will be resurrected'. The evidence for his is '"Will we be returned to life," when we are dead'. The full meaning is: "Qāf By the glorious Qurʾān, you will be resurrected after death, so they showed amazement and said: '"Will we be returned to life," when we are dead and reduced to dust?'".

Ibn Kaysān said: "The predicate is 'he does not utter a single word without an ever-present watcher'".

Some stated that the predicate is "We know very well what the earth takes away from them". 'qad ʿalimnā' means 'laqad ʿalimnā'; there is an ellipses of 'lām' because of what was mentioned before.

There are seven types of predicates in a clause that has an oath (jawāb alqasam):

The heavy 'ʾinn' like the verses: ﴿By the dawn… ⌜For⌝ your Lord is truly vigilant﴾ (Al-Fajr: 1 and 14)

Negative 'mā' like the verse: ﴿By the morning sunlight… Your Lord ⌜O Prophet⌝ has not abandoned you, nor has He become hateful ⌜of you⌝﴾ (Aḍ-Ḍuḥā: 1 and 3)

The 'lām' which has 'fatḥah' like the verse: ﴿So by your Lord! We will certainly question them all﴾ (Al-Ḥijr: 92)

The light 'ʾin' like the verse: ﴿By Allah! We were clearly mistaken﴾ (Ash-Shuʿarāʾ: 97)

The word 'lā' like the verse: ﴿They swear by Allah their most solemn oaths that Allah will never raise the dead to life﴾ (An-Naḥl: 38)

The word 'bal' like the verse: "Qāf. By the glorious Qurʾān. But the disbelievers are amazed"

Qurʾān (50:2) ﴿But the disbelievers are amazed that a warner﴾ 'ʾan jāʾahum' is in a state of 'naṣb' by means of an ellipsis of the letter 'lām' as follows: 'laʾan jāʾahum'.

'mundhir' means a warner of something fearful.

﴿has come from among them﴾ they know his lineage, family line, truthfulness, and trustworthiness.

﴿So the disbelievers say﴾ The people of Makkah said that.

﴿This is an astonishing thing!﴾ They mean being resurrected after death is a strange and astonishing thing that contradicts their belief and tradition. They are uncertain about this fact of resurrection so they denied that based on their baseless astonishment.

Qurʾān (50:3) ﴿When we are dead and reduced to dust?﴾ (1337/B) Would we be resurrected after our bodies are decomposed inside our graves?

The resurrection wasn't mentioned in the verse because it is understood from the context.

﴿That is too farfetched﴾ It will not happen. The word 'raj' ' (return) is the 'maṣdar' like 'rujū' '. The present tense is 'yarji' ', the past tense is 'raja' ' and ' 'arja' '.

Allah, the Almighty said: ﴿If Allah returns you to a group of them﴾ (At-Tawbah: 83). The past tense 'raja' ' is mentioned in the verse.

Qur'ān (50:4) ﴿We know very well what the earth takes away from them﴾ of their bones and dead bodies. Some stated that the verse refers to what will remain from their bodies because the tailbone will not be eaten by earth. The Prophet (PBUH) said: **"The earth would consume all of the son of Adam except his tailbone. From it he was created, and from it he will be recreated on the Day of Resurrection."**

The bodies of Prophets (PBUT) and martyrs will not decay also. The Messenger of Allah (PBUH) said: **"Allah Has prohibited the earth from consuming the bodies of the prophets."**

Assudiyy said: "This is death: 'We have known who will die and who will live."

Ibn 'Abbās (may Allah be pleased with him and his father) said: "These are the disbelievers who embrace Islam."

﴿We keep a comprehensive record﴾ which has their numbers and names. The record is 'ḥafīdh' based on the morphological balance of 'fa'īl' which means 'fā'l' (doer). It is also protected from the devils; it doesn't wear out nor does it change. This is the Preserved Tablet which has all things which will happen.

Qur'ān (50:5) ﴿But they denied the truth﴾ which is the Qur'ān. Some stated that it is Islam. Others stated that it is Muḥammad ﴿when it came to them; they are in a state of confusion﴾ Abū Ḥamzah stated that Ibn 'Abbās (may Allah be pleased with him) was asked about the meaning of 'marīj' so he said: "Something that is farfetched. Haven't you heard the following poetry: 'The cow came back and forth then turned away from the arrow… but it fell down like a hollow branch'.

Alwālibiyy said: "Something different." It was narrated that Alʿafiyy said: "Delusions. This is a response to their false accusations: 'magician, poet, insane, and sorcerer'". Saʿīd ibn Jubayr and Mujāhid said: "Something which is unclear."

Qatādah interpreted this verse as follows: "The one who abandons the truth feels confused and the matters of religion become unclear to him."

Ibn Zayd said: "mixed up." Some stated that 'marīj' means 'corrupt'. Others stated that it means 'something that is changing'.

All these opinions are similar. The original meaning of 'marj' is 'unrest and anxiety. This word is used with people and religion to refer to disturbance. If the word is used with a ring in a finger, then it refers to a movement of the ring due to thinness. The poet said: "When there was a disturbance in society, I prepared the broad-shouldered horses along with horses that have small shoulders." (The poet referred to disturbance by using the verb 'marij')

The Messenger of Allah (PBUH) said: "How will you be, ʿAbdullah, if you are present with people who will break their promises and betray their trusts, and they will differ while they were previously together like this,"– and he interlaced his fingers. (Narrated by Abū Dāwūd)

Qurʾān (50:6) ﴿Do they not see the sky above them﴾ (1338/A) seeing here refers to insight and reflection ﴿how We have built﴾ raised without pillars ﴿and adorned it﴾ with stars ﴿with no rifts in it﴾ 'furūj' means 'crack or fault'. 'Farj' is the singular word for 'furūj'.

Ibn Zayd said: "'farj' means something that is cracked." Alkisāʾiyy said: "There is no crack, difference, or disorder."

Qurʾān (50:7) ﴿how We spread out the earth﴾ We have spread it out on the surface of water ﴿and put solid mountains on it﴾ 'ʾalqaynā' means 'established' ﴿and caused every kind of joyous plant to grow in it﴾ of each kind and color. 'bahīj' means 'beautiful and precious which causes people to feel joy by looking at it'. 'bahjah' means 'happiness'.

Qurʾān (50:8) ﴿as a lesson and reminder﴾ 'tabṣirah' means 'We have made this as a lesson and reminder'.

Abū Ḥātim said: "It is in a state of 'naṣb' by means of being a 'maṣdar': 'We have made this as a reminder and warning to pay attention to My Power'".

﴿for every servant who turns to Allah﴾ 'munīb' refers to a person who turns to Allah and reflects upon Allah's Power because the One who is capable of creating heavens, earth, and plants can also bring them back to life. 'tabṣirah' has the same morphological balance of 'tadhkirah, takmilah, and tafḍilah. 'tajillah and taʿizzah are examples of words that have 'shaddah'.

Qurʾān (50:9) ﴿and how We send blessed water down from the sky﴾ referring to the clouds. The water refers to the rain. The water is blessed because earth turns back to life by it; it also removes drought of the land.

﴿with it gardens﴾ 'jannāt' means 'gardens and grapes'

﴿the harvest grain﴾ 'ḥab alḥaṣīd' means wheat and barley and all kinds of grain which can be harvested, stored, and consumed. The word 'ḥab' is mentioned with 'ḥaṣīd' referring to one thing like 'masjid jāmiʿ' (the Friday prayer can be prayed inside it), Rabīʿ Alʾawal (one of the months in the Muslim calendar), 'ḥaq Alyaqīn' (absolute truth), and 'ḥabl alwarīd' (jugular vein), etc. This is stated by Alfarrāʾ.

Qurʾān (50:10) ﴿and tall palm trees﴾ the word 'nakhl' is 'manṣūb' connected to 'ḥab alḥaṣīd'.

Mujāhid, ʿikrimah, and Qatādah said: "'basiqāt' means 'tall'". ʿAbdullah ibn Shaddād ibn Alhād said: "Upright and tall." Saʿīd ibn Jubayr said: "Aligned." Alḥassan and Alfarrāʾ said: "Established. The verb used with the goat which gave birth is 'basaqat'". It is in a state of 'naṣb' by means of being a 'ḥāl' (circumstantial adverb) and 'qaṭʿ' (detachment).

(2820) I heard Alḥusayn ibn Muḥammad Addīnawariyy say, ʿUmar ibn Aḥmad ibn Alqāsim Annahawāndiyy said, ʿUbayd ibn Ṣubayḥ Alkināniyy said, Hishām ibn Yūnus Annahshaliyy said, Sufyān ibn ʿUyaynah via Zīādibn ʿilāqah via Quṭbah ibn Mālik (may Allah be pleased with him) (1338/B)

stated that he heard the Prophet (PBUH) recite: "Bāṣiqāt" with the letter 'ṣād'. (A narration without a chain of narration) (1)

﴿laden with clusters of dates﴾ 'ṭalʿ' means 'fruit'. It is called 'ṭalʿ' because it goes upward. 'naḍīḍ' means piled up and accumulated. Masrūq ibn Alʾajdaʿ said: "The palm trees of Jannah are 'naḍīḍ' from the root to the branches. The fruits are like water vessels and jars. The rivers run without channels." (Alqurṭubiyy mentioned that)

Some stated that 'naḍīḍ' means piled up at the time of growth. When the fruits grow out of the stalks, they are no longer called 'naḍīḍ'.

Qurʾān (50:11) ﴿as a provision﴾ 'rizqā' means 'We have made it as a provision'. Some stated that it is water "for everyone; We give life to a land that is dead﴾

I heard Ibn Fanjuwaīh say, Ibn Ṣiqlāb said, Ibn Abī Alkhaṣīb said, Ibn Abī Alḥawāriyy said, ʿatīq ibn Yaʿqūb via Ibrāhīm ibn Qudāmah via Abī ʿAbdillah Alʾaghar via Abī Hurayrah (may Alla be pleased with him) said: "When it rained,- in another narration, When the Messenger of Allah (PBUH) saw the rain and water flew down the gutters, he used to say: 'Drought will not happen this year'". (2) (Ibrāhīm ibn Qudāmah is unknown)

"We give life to a land that is dead" We Have turned a barren land into a fertile one ﴿This is how the dead will emerge﴾ from the graves. As Allah, the Almighty gave life to the dead land, He Will also bring you back to life after death. Then Allah reminded and warned them of the punishment of previous nations who denied the truth.

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(1) **{2820} The Assessment of reliability of the chain of transmitters:**
- Its chain contains 'Omar An-Nahawandy, who used to narrate fabricated hadiths.

The authentification of Hadith:
- Az-Zamakhshary mentioned it without a chain of narration, and Al-Qurṭuby attributed it to Ath-Tha'laby, and Abu Ḥaiān stated it in (the surrounded Sea) 8/122.

(2) **{2821} The Assessment of reliability of the chain of transmitters:**
- Its chain has Ibrahim Ibn Qudāmah who was not mentioned in invalidation or rectification.

Qurʾān (50:12) ﴿The people of Noah disbelieved long before these disbelievers﴾ so they were destroyed by drowning ﴿as did the people of Rass﴾ some stated that they are a nation from Yemen. I have mentioned their story in Surat Al-Furqān ﴿Thamud﴾ who denied the Truth which Ṣāliḥ (PBUH) came with, therefore, their Lord crushed them.

Qurʾān (50:13) ﴿ʿĀd﴾ disbelieved Hūd (PBUH) so they were destroyed by the devastating wind ﴿Pharaoh﴾ disbelieved Mūsā (PBUH) so Allah made him drown and all of those with him ﴿the kinfolk of Lūṭ﴾ they are called 'ikhwān' (brothers) because they used to live with him in the same land. This is like the verse: ﴿when their brother Lūṭ said to them). They disbelieved their Prophet; therefore, Allah turned their land upside down.

Qurʾān (50:14) ﴿the Forest-Dwellers﴾ 'ʾaykah' means 'toothbrush and lotus trees along with other soft trees. These are the people of Shuʿayb who disbelieved Shuʿayb (PBUH) so Allah, the Almighty punished them with the torment of the day of the ⌜deadly⌝ cloud ﴿and Tubbaʿ﴾ who was a king of Yemen. Ibn ʿAbbās (may Allah be pleased with him and his father) said: "He was a Prophet. He was named Tubbaʿ because he had many followers. He used to worship the fire then he embraced Islam and called his people to Islam in Ḥimyar (Himyarite Kingdom) but they disbelieved him so Allah punished them with the Alʾaḥbāsh." The following are narrations about him and his people (1339/A):

(2822) (Weak narration) I heard ʿAbdullah ibn Ḥāmid ibn Muḥammad Alʾaṣfahāniyy directly say to me that Abū ʿAliyy Ismāʿīl ibn Saʿdān said, ʿAliyy ibn Aḥmad said, Abū Jaʿfar Muḥammad ibn Jarīr Aṭabariyy said:

(2823) (Weak narration) I heard ʿaqīl ibn Muḥammad ibn Aḥmad Aljirjāniyy say, Abā Alfaraj Albaghdādiyy Alqāḍī via Muḥammad ibn Jarīr Aṭabariyy said, Ibn Ḥumayd said, Salamah said, Muḥammad ibn Isḥāq said: "The name of Tubbaʿ the last, is ʾAsʿad Abū Karib ibn Malakyakarib. He came from the east to the Madīnah but he hasn't stirred up the people inside it. He gave birth to a son in the city but he was deceitfully killed so he came to the city

to destroy it, eradicate its people, and uproot its palm trees. A certain group in the city- in a place that Alʾanṣār dwelled in afterwards prepared to kill him when they knew that he was coming. The name of the head of this group was ʿAmr ibn Ṭalḥah, the brother of Banī Annajār and a member of the tribe of Banī ʿAmr. They prepared to fight him. Tubbaʿ attacked them before and killed one man from the tribe of Banī ʿaddiyy ibn Annajār whose name is Aḥmar, who was loyal to Tubbaʿ. Tubbaʿ found him hiding in a palm stalk which he hasn't destroyed. He struck him with a sickle to kill him. He said: 'Date palm belongs to the one who took care of it', then he threw him into a well in the same place of the murder. The well was well-known to the dwellers of this place and it was known by the name: Dhāt Tūmān. This action enraged Tubbaʿ more. He kept on fighting them and they kept on fighting him. He said: 'Alʾanṣar claim that they used to fight him in the morning and then host him at night. Tubbaʿ was amazed by such magnanimity. Our people are truly generous. Two rabbis who were cousins and deeply knowledgeable from Banī Qurayẓah were the most knowledgeable in the world came to Tubbaʿ when they heard that he wanted to destroy Madīnah and its people'. They said: 'King, do not fight them, if you do so you will not be able to defeat them and we expect a rapid punishment to befall you'. He said: 'Why is that?'. They said: 'This land will be the dwelling place of a Prophet who will migrate in the last days of the world from such and such place in Quraysh whose name is Muḥammad (PBUH). This place will be his dwelling place and home. He will also be buried in this place'. Tubbaʿ liked their deep knowledge so he stopped his plan of destroying Madīnah.

Others stated that Tubbaʿ asked them about a sign that proves their speech so they said: "Look at such and such place in the Friday night; it is the place which will be the grave of the Messenger of Allah". He looked and saw light coming out of that place which reached the sky so he believed the two rabbis and turned away from attacking the people of Madīnah.

Ibn Isḥāq said: "Then they called him to accept their religion so he converted to it (1339/B) (because it was the religion of truth at that time)."

Tubbaʿ said about that:

"Why does your sleep resemble sleeping with sore eyes… insomniac and restless? Enraged with two family lines who dwelled in Yathrib… they deserve a punishment of a day filled with corruption. We arrived in Yathrib while our chests… were severely boiling. I took an unshakable oath… without any hesitation. When I arrive in Yathrib… I will not let go of palm trees and seedlings without destruction. But a tribal chief and a great scholar… who is a rabbi came to me. He warned me and told me to go back… this place is protected for a guided Prophet from Quraysh in Makkah. I pardoned them without a worldly compensation… I feared the punishment of the never-ending day. I left them to receive Allah's forgiveness… and protection from hellfire in the Day of Reckoning. I also left a group of my people for Allah's Pleasure… those are commendable and of noble social status. They are people of victory… and I wish for receiving the reward of the Master of Muḥammad."

Tubbaʿ accepted the religion of the two rabbis and treated them generously. He then left Madīnah and went to Yemen along with the two rabbis. Qatādah and Ibn Isḥāq said: "Allah, the Almighty dispraised the people of Tubbaʿ but he didn't dispraise Tubbaʿ. He wanted to destroy the Kaʿbah but someone told him that the House has a Master who is in control of protecting it so he regretted and got into a state of Iḥrām. He entered Makkah and circumambulated the Kaʿbah. Then he was the first one who draped the Kaʿbah. Subayʿah bint Alʾaḥab Annaḍrīah taught her son a reminder of the right of Makkah. We ask Allah to grant us with the blessing of visiting it, O Muslim brothers and sisters:

'O my son, do not oppress a young or old man in Makkah… stay away from prohibitions, my son, and do not be deceived by the devil. O my son, the one who oppresses others in Makkah, deserves to be punished severely… O my son, such evildoer will be slapped and his cheeks will touch the hellfire. O my son, I have witnessed that the oppressors in Makkah are doomed to destruction… Allah made this place safe with no palaces built around it. Allah made the birds safe

inside it… Tubbaʿ attacked it but ended up draping it with silk. Allah humiliated his kingdom so his expiation was… walking all the way to it barefooted with 1000 camels. He kept on feeding colts and adult camels to the people of Makkah… he gave them pure honey and soft barley. The elephant caused the destruction of an army… who were stoned from above. All kings from distant places, foreign lands, and the Arabian Peninsula… can never cause this place to be destroyed. Pay attention to speech and reflect upon the outcome of all affairs."

(1340/A) Tubbaʿ turned back to Yemen. When he approached it, the people of Ḥimayr prevented him from entering and said: "You cannot enter it because you have forsaken our religion". He called them to Islam and said: "This is a religion which is better than yours". They said: "Let's make the fire a judge between us!". There was fire in Yemen under the mountain which was called Barā that people used to go to for judgment. The two rabbis carried Muṣḥafs on their necks and people sat in front of the place which the fire erupts from. The fire got out to the people them reached Ḥimyar but they feared it and turned away so some people reprimanded them and urged them to be patient. They stayed in their places but the fire overpowered them and consumed the idols along with their sacrifices and what was brought by the men of Ḥimyar. The two rabbis got out carrying their Muṣḥafs while reading parts from the Torah. Sweat was dropping on their foreheads but the fire didn't harm them. The fire receded to its place of eruption. Therefore, the people of Ḥimyar embraced the religion of the two rabbis. This is the beginning of Jewish existence in Yemen. The people used to revere a sacred house which was a place of sacrificial animals and delivering religious speeches when they were disbelievers. The name of the place was called 'riʾām' which was a name of a false deity. The two Rabbis from Banī Qurayẓah whose names were Kaʿb and ʾAsad said to Tubbaʿ: "That is nothing but a devil which plays with them and shows deceit. Let us confront it!". Tubbaʿ said: "Do what you want in that place". They entered and took a black dog out of it then slaughtered it and demolished that house. The remnants of that place are still there in Yemen based on what I was told.

Ibn Durayd via Abī Ḥātim via Arrīāshī said: "Abū Karib, ʾAsʿad Alḥumayriyy was a follower of Tubbaʿ; he believed in the Prophet (PBUH) 700 years before being granted Prophethood. He said the following poetry about this: "I bear witness that Aḥmad… is the Messenger of Allah the Creator of all people. If I were to live at his time… I would have been a close supporter and loyal advocate."

Ibn Isḥāq said: "Tubbaʿ's name was Ḥassān ibn Tubbān ʾAsʿad Abī Karib and Tubbān ʾAsʿad, the final Tubbaʿ ibn kalkatrib ibn Zayd and Zayd ibn Tubbaʿ the first ibn ʿAmr Dhī Alʾadhʿār ibn ʾabrahah Dhī Almanār ibn Arrāʾish ibn ʿAdiyy ibn ʿAdiyy ibn Ṣayfiyy ibn Sabaʾ the youngest ibn Kaʿb, Kahf Aẓulam ibn Zayd ibn Sahl ibn ʿAmr ibn Qays ibn Muʿāwīā ibn Jusham ibn ʿAbd Shams ibn Wāʾil ibn Alghawth ibn Qaṭan ibn ʿarīb ibn Zuhayr ibn Anas ibn Alhamaysaʿ Alʿaranjaḥ Ḥimyar ibn Sabaʾ the oldest ibn Yaʿrub ibn Yashjub ibn Qaḥṭān ibn Shālikh ibn ʿābir ibn ʾarfakhshad ibn Sām ibn NūḤ (PBUH) (1340/B). The two rabbis are from the tribes of Qarnaṭah, Qurayẓah, Annaḍīr, and ʿAmr who is Wahdal and Annuḥām the blood relatives of Alkhazraj ibn Aṣarīḥ ibn Atawmān ibn Aṣamṭ ibn Alyasaʿ ibn Saʿd ibn Lāwī ibn Khayr ibn Annuḥām ibn Tukhūm ibn ʿāzir ibn ʿazar ibn Hārūn ibn ʿimrān ibn Yaṣhur ibn Fāhith ibn Lāwī ibn Yaʿqūb ibn Isḥāq ibn Ibrāhīm, the close friend of Allah (Khalīl Allah). May the blessings of Allah be upon all His Prophets. (1)

﴿all of these people disbelieved their messengers﴾ the people of previous disbelieving nations ﴿and so My warning was realized﴾ 'faḥaq' means 'it was deserved'. 'waʿīd' means my punishment and torment upon them; this is a warning to scare the disbelievers of Makkah.

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(1) **{2822-2823} The Assessment of reliability of the chain of transmitters:**
- Its chain contains the weak (da'if) narrator: Ibn Hamid, Salmmah Ibn Al-Faḍl, who was honest but had many mistakes, and Ibn Isḥāq, who was Mudalliss.

The authentification of Hadith:
- See: (the Biography of the Prophet) by Ibn Hisham 1/22, (the Beginning and End) by Ibn Kathir, and (the Alloys of Gold) by Al-Qalqashandy (p.37).

Qurʾān (50:15) ﴿So were We incapable of the first creation?﴾ this is a reprimand for them. Allah is asking them a rhetorical question: 'were We incapable of this first creation so We aren't capable of recreating it again? We weren't incapable, We were All-Powerful and We can create it again'.

﴿No indeed! Yet they doubt﴾ 'fī labs' means 'doubt and confusion' ﴿a second creation﴾ which is resurrection. 'labas' is the past tense, 'yalbis' is the present tense, and 'labsā' is the 'maṣdar'.

Qurʾān (50:16) ﴿We created man﴾ 'ʾinsān' means 'people'. Some stated that it is Adam (PBUH) ﴿We know what his soul whispers to him﴾ the hidden thoughts inside the heart, secrets, and conscience are all known by Allah. 'waswasah' means 'the self-talk, which is inaudible'. Alʾaʿshā said: "The muffled sound of jewelry when she goes to bed… is similar to the clinking sound of the wind hitting the Circae." (The poet used the word 'waswās' to refer to the muffled sound.

Ruʾbah said: "He whispered while praying to the Lord of the daybreak… because he feared failure."

﴿We are closer to him﴾ We are All-Knowing and All-Powerful ﴿than his jugular vein﴾ the layers of creation in the universe cover the eyesight of humans but the Knowledge of Allah isn't covered by these layers. The jugular vein is in the neck; it is between the throat and the two veins on the right and left of the neck. 'ʾawridah' is the plural of 'warīd' (vein).

Some stated that they are two veins and the 'ḥabl' is the vein. It was added to another synonymous word for clarity.

The poet said: "He wanted to show pride for being a member of Mujāshiʿ as veins bulge and swell up." Alḥassan said: "'Warīd' is the aorta which is linked to the heart.

Qurʾān (50:17) ﴿with two receptors﴾ who record the deeds of people. Allah, the Almighty appointed the two angels to record the deeds of humans despite having all the knowledge of everything. There are two angels in the morning and two angels at night who record the deeds and their consequences

to leave no room for excuses. The angel on the right-hand side records the good deeds and the angel on the left-hand side records the bad deeds. This is the explanation of ﴿one on his right side and one on his left﴾ (1341/A) The word (staying) is in the singular: 'qaʿīd', it is not 'qaʿīdān' in the 'muthannā'.

The people of Baṣrah said: "The word 'qaʿīd' is for the right-hand and left-hand sides respectively. Therefore, there was no need to use the 'muthannā' form." The poet said: "We and you are pleased with our possessions… despite having different opinions." The poet used the word 'rāḍ' (pleased) in the singular form to refer to both groups.

Alfarazdaq said: "I guarantee what was earned for those who come to me… my father and I were never treacherous." The poet used the word 'ghadūr' (treacherous) in the singular form to refer to him and his father.

'qaʿīd' means 'qāʿd' (stays): it is based on the morphological balance like 'samīʿ and sāmiʿ' (hearer), 'ʿalīm and ʿālim' (knower), 'qadīr and qādir' (powerful), 'shahīd and shāhid' (witness). Some stated that 'qaʿīd' means 'muqāʿid' (a companion who sits with you) like the words 'ʾakīl (a companion who eats with you) and 'nadīm' (a companion who shares moments of close friendship).

The people of Kūfah said: "This word means 'quʿūdā' (the plural form). The singular form can refer to the plural form like the word 'rasūl' (messenger) which refers to one, two, or many Messengers. Allah, the Almighty says: ﴿We are messengers from the Lord of all worlds﴾ (Ash-Shuʿarāʾ): The word 'rasūl' refers to two Messengers (Mūsā and Hārūn {PBUH}).

The poet said: "Send me to her! The best message-bearers are… those who are aware of all dimensions." The poet used the word 'rasūl' to refer to the plural form (message-bearers).

(2824) (Very weak Ḥadīth) I heard Alḥusayn ibn Muḥammad ibn Alḥusayn Addīnawariyy say, Aḥmad ibn Jaʿfar ibn Salm Alkhutaliyy said, Aḥmad ibn Ayūb Almurjāniyy said, Jamīl ibn Alḥassan said, ʾArṭaʾah ibn Alʾashʿath Alʿadawiyy via Jaʿfar ibn Muḥammad via his father via ʿAliyy ibn Abī Ṭālib

(may Allah be pleased with him) stated that the Messenger of Allah (PBUH) said: "Your front teeth are the dwelling place of your angels. Your tongue is their pen and your saliva is their ink. Despite all of that, you talk about which is of no concern to you. You are shameless before Allah and His angels." (1)

(2825) (Very weak Ḥadīth) I heard Abū Alḥusayn ibn Muḥammad say, Aḥmad ibn Jaʿfar ibn Ḥamdān said, Alfaḍl ibn ʿAbbās ibn Mihrān said, Ṭālūt said, Ḥammād ibn Salamah said, Jaʿfar ibn Azzubayr via Alqāsim ibn ʿAbdurraḥmān via Abī ʾUmāmah (may Allah be pleased with him) stated that the Messenger of Allah (PBUH) said: "The angel in charge of writing good deeds is on the right-hand side and the angel in charge of writing bad deeds is on the left-hand side. The angel who writes good deeds has authority over the angel who writes the bad deeds. When the person does a good deed, the angel on the right-hand side writes ten good deeds and if the person does a bad deed, the angel on the right-hand side says to the other angel: 'Do not write it down until seven hours pass. He may glorify Allah or ask for forgiveness'". (2)

Alḥassan said: "Angels are not in the presence of humans in two cases: when people answer the call of nature and when they engage in intercourse." Abū Aljawzāʾ and Mujāhid said: "They write down everything including groaning in the state of illness."

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(1) **{2824} The Assessment of reliability of the chain of transmitters:**
- Its chainof narrators is very weak; as it contains Arṭa'ah Ibn Al-Ash'ath.

The authentification of Hadith:
- Az-Zamkhshary mentioned it without a chain of narrators, and Ibn Ḥajar attributed it to Ath-Tha'laby in (Al-Kāf Ash-Shāf) 4/384.

(2) **{2825} The Assessment of reliability of the chain of transmitters:**
- Its chain of narrators is very weak (da'if); as it has Ja'far Ibn Az-Zubair Al-Ḥanafy, whose narration was distracted.

The authentification of Hadith:
- Al-Baghawy narrated it in (the Signs of Revelation) 7/359, from Ath-Tha'laby, on the authority of Abi Imāmah, and Az-Zamkhshary mentioned it in (Al-Kashif) 4/385, without chain of narration.
- Aṭ-Ṭabarany narrated it in (the Grand Glossary) 8/185, 191, 247, and Abu Na'im (Ḥilat Al-Awlia') 6/124, on the authority of Abi Imāmh.

ʿikrimah said: "They only write whatever will lead to reward or punishment."

Aḍaḥāk said: "They both stay under the mouth." Something similar was narrated by ʿAwf via Alḥassan who said: "Alḥassan used to love cleaning his ''ʿanfaqah' (the place between the lower lip and chin)".

ʿaṭīah and Mujāhid said: "'qaʿīd' means 'raṣīd' (observer)".

(2826) (Weak Ḥadīth) I heard (1341/B) Alʾustādh Abū Alqāsim Alḥassan ibn Muḥammad ibn Ḥabīb directly say to me in the year 386 that Abū Muḥammad Aḥmad ibn Muḥammad ibn Ibrāhīm Albaladhūriyy said, Muḥammad ibn Ayūb Arrāzī said, Abū Altuqā Hishām ibn ʿAbd Al-Malik said, Mubashir ibn Ismāʿīl Alḥalabiyy via Tammām ibn Najīḥ via Alḥassan via Abī Hurayrah and Anas (may Allah be pleased with them) stated that the Messenger of Allah (PBUH) said: "Whenever the two angels ascend with the record that contains good in the beginning and end of it to Allah, the Almighty, He (the Almighty) says to the angels: 'Bear witness that I forgave all the sins in my servant's record'". (1)

(2827) (Fabricated Ḥadīth) I heard Alʾustādh Abū Sahl ʿAbd Al-Malik ibn Muḥammad ibn Aḥmad ibn Ḥabīb directly say to me that Abū Bakr Aḥmad ibn Mūsā said, Zanjuwaīh ibn Muḥammad said, Ismāʿīl ibn Qutaybah said, Yaḥīā ibn Yaḥīā said, ʿUthmān ibn Maṭar Ashaybāniyy via Thābit via Anas (may Allah be pleased with him) stated that the Messenger of Allah (PBUH) said: "Allah, the Almighty appointed two angels to record the deeds of His believing servant. When the believer dies, the two angels say: 'O our Master, so-and-so died, give us permission to ascend with him to heaven'. Allah, the Almighty Will say: 'My heavens are filled with My angels who continuously glorify Me'. The two angels will answer: 'O our Master, allow us to stay on earth'. Allah, the Almighty Will say: 'My earth is filled with My

(1) **{2826} The Assessment of reliability of the chain of transmitters:**
- Its chain is weak (da'if); as it contains Tamām Ibn Najiḥ.

The authentification of Hadith:
- Al-Qurṭuby mentioned it in (The Collector of Qur'an Rules) 11/17, without a chain of narration.

creation which continuously glorifies Me'. The two angels will say: 'O our Master, were should we go?'. Allah, the Almighty Will answer: 'Stay on the grave of my servant and then say: 'Allahu Akbar and Lā ilah ilā Allah' and keep on remembering Me. Then record all your remembrance of Me to the Day of Judgment for my servant'. The two angels will say: 'What if he was a disbeliever?'. Allah, the Almighty Will say: 'Stay on My servant's grave and curse him to the Day of Judgment'". (1)

Qurʾān (50:18) ﴿he does not utter a single word﴾ 'yalfiẓ' means 'utter' ﴿without an ever-present watcher﴾ 'raqīb' means 'ḥāfiẓ' (watcher) and ''atīd' means 'ḥāḍir' (ever-present); the word means 'muʿtad' which means 'prepare'. The Arabs utter the letter 'dāl' after 'tāʾ' due to closeness to the same place of articulation. You can say 'iʿtadt and ʾaʿdadt', 'harad and harat' (torn), and 'kabid and kabt' (hardship).

The poet said: "Even if I cannot see you in my presence… your remembrance in my heart is ever-present." The poet used the word ''atīd' to refer to 'ever-present'.

ʿAliyy ibn Abī Ṭālib (may Allah be pleased with him) said: "Allah, the Almighty appointed angels who have white records. So fill the beginning and end of your records with good deeds for the bad deeds in between to be forgiven." (Alqurṭubiyy)

Qurʾān (50:19) ﴿The trance of death will bring the Truth with it﴾ 'sakrah' means severe death throes which affect the understanding of a person in a state of drunkenness or drowsiness.

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(1) **{2827} The Assessment of reliability of the chain of transmitters:**

- Its chain has the weak narrator 'Othmān Ibn Maṭar, and it has also unknown narrators.

The authentification of Hadith:

- Ibn Al-Juzy mentioned it in (The Themes) 3/536 saying: It is unacceptable hadith, scholars said that 'Othmān Ibn Maṭar is a weak narrator,
- Ibn Ḥaban said: the book (the Themes) is not acceptable to be a proof about the authentification of the hadith. Al-Qurṭuby narrated it in (the Collector of Qur'an Rules) 17/12, without a chain of narration, and Al-Baihaqy narrated it in (Branches of Faith) 7/597, on the authority of Anas, may Allah be pleased with him).

‘Ḥaq’ refers to the truth of death. Some stated that this truth refers to when the person sees the reward or punishment in the Day of Judgment (1342/B). Others stated that this truth refers to the outcome of misery or happiness in the Day of Judgment.

According to the Qirāʾah of Abī Bakr and Ibn Masʿūd (may Allah be please with him) read “The truth will bring the trance of death with it”.

Alfarrāʾ said: “The ‘truth’ is a description of ‘the trance of death’: ‘The true trance of death will bring death with it’.” (Albaghawiyy and Aṭabariyy). The trance of death is the truth; therefore, it was mentioned by means of conjunction to itself due to being two synonymous words.

Some stated that the Truth is Allah, the Almighty: “The trance of death will bring death by Allah’s Command.”

(2828) I heard ʿaqīl say, Almuʿāfā said, Muḥammad ibn Jarīr said, Ibn Almuthannā said, Muḥammad ibn Jaʿfar said, Shuʿbah via Wāṣil via Abī Wāʾil said: “When Abū Bakr (may Allah be pleased with him) was dying, ʿĀʾishah (may Allah be pleased with her) said: “By Allah, wealth doesn’t benefit anyone… when the rattling of the throat reaches the chest”. Abū Bakr (may Allah be pleased with him) said: “O my beloved daughter, do not say that, you should say as Allah, the Almighty says: “The true trance of death will bring death with it”. (Aṭabariyy and Albaghawiyy) (1)

﴿This is what you tried to escape﴾ ‘taḥīd’ means ‘hate’ according to Ibn ʿAbbās (may Allah be pleased with him and his father).

Alḥassan said: “It means ‘escape’”. Aḍaḥāk said: “It means ‘evade’”. ʿaṭāʾ Alkhurāsāniyy said: “It means ‘turn away’”. Muqātil ibn Ḥayān said: “It means ‘cower’”. ‘ḥayd’ originally means turning away. The present tense is ‘ʾaḥīd’, the past tense is ‘ḥidt’, the ‘maṣdar’ is ‘ḥaydā, maḥīdā, and Ḥaydūdā’. Ṭarfah

(1) **{1830} The Assessment of reliability of the chain of transmitters:**
- Its transmitters are trustful, except the compiler whom I did not find.
The authentification of Hadith:
- Aṭ-Ṭabary narrated it in (the Bayan Collector) 26/160.

said: "Abā Mundhir, she threw away sincerity so I feared it… I turned away like a camel that turns away from a slippery ground." (He used the word 'ḥād' to refer to 'turning away'

Qurʾān (50:20) ﴿The Trumpet will be sounded﴾ the final sound of resurrection ﴿'This is the Day [you were] warned of' the day which Allah, the Almighty warned the disbelievers of receiving His punishment.

Qurʾān (50:21) ﴿Each person will arrive attended by an [angel] to drive him on﴾ this will happen in the Day of Judgment; the angels will drive people to the Land of Gathering ﴿and another to bear witness﴾ of good and bad deeds that were done in life.

It was narrated that ʿUthmān ibn ʿAffān (may Allah be pleased with him) delivered a sermon in which he recited this verse then said: "The driver will drive each person to the destination that Allah wants and the witness will be a witness against the bad deeds that were done by that person."

Aḍaḥāk said: "The driver is an angel and the witness is the hands and legs of people." This was also narrated by Alʿūfī via Ibn ʿAbbās (may Allah be pleased with him). Abū Hurayrah (may Allah be pleased with him) said: "The driver is an angel and the witness is the good and bad deeds." The rest said: "The drivers and the witnesses are all angels."

Ibn Muslim said: "The driver is the evil companion- the devil, who is called a driver because he is followed by the person without a need of being urged to do so."

Then Allah, the Almighty Will say:

Qurʾān (50:22) ﴿'You" (1342/B) The son of Adam ﴿paid no attention to this﴾ Day of Resurrection ﴿but today We have removed your veil﴾ We removed your blindness and uncovered your veil so you can see with your own eyes ﴿and your sight is sharp'﴾ 'ḥadīd' here means sharp that can see which was covered before. ʿAbd Al-Wahhāb ibn Muhjāhid via his father said: "'and your sight is sharp' means 'your eyesight is sharp that it can reach your balance until your good and bad deeds are placed on it." Some stated that eyesight here

means 'knowledge': "He knew the truth while his eyesight didn't benefit him." Naṣr ibn ʿāṣim and ʿāṣim Aljaḥdariyy read 'kunti' with 'kasrah' under the 'tāʾ and the 'kasrah' is also under the letters 'kāf' of the words: 'ʿanki, ghiṭāʾaki, and baṣaruki' by means of adjectives referring to the 'nafs' (person).

Qurʾān (50:23) ﴿The person's attendant will say﴾ the appointed angel will say ﴿'Here is what I have prepared'﴾ here is his record which I have written. The word 'ʿatīd' means 'prepared, recorded, and present'. Mujāhid said: "Here is what You have made me in charge of; I have brought him along with the record of good and bad deeds."

Then Allah, the Almighty Will say to the companion:

Qurʾān (50:24) ﴿'Hurl every obstinate disbeliever into Hell﴾ Alkhalīl and Alʾakhfash said: "Arabs used to eloquently and beautifully address one person by addressing two people: 'khudhāh' (take it), 'aṭilqāh (release it), 'ʾirḥalā' (leave), and 'ʾuqʿudā' (sit)'". These words are 'muthannā' (addressing two people) but the speaker is only addressing one person.

Alfarrāʾ said: "Arabs talk to one person in the form of speaking to two people like 'qūmā' (stand). This happened because the least number of companions and helpers that help a man in his journeys are two. Therefore, Arabs can address one person by addressing two people. A poet can also say: "My two close friends ! My two companions" when they only want to address one person.

ʾimrūʾ Alqays said: "My two close friends, let me pass by ʾUm Jundab… to fulfill the desires of the anguished heart." He also said: "Stop (the two of you), let's cry over the memory of a beloved one… in a place which has no sands in the east of Yamāmah." He also said: "Stop (the two of you), let's cry over a memory of a beloved one… let's show gratitude and gratefulness."

Another poet said: "I told my two companions: 'Do not let us wait for a long time… just bring twigs and do not uproot the trees."

Alfarrāʾ said: "Abū Tharwān chanted to me: 'I will get out If the two of you drive me out, son of ʿAffān… and if you leave me, I will protect the guarded dignity."

Almubarrad said: "The 'muthannā' in this case is used for emphasis by means of repetition: 'Hurl, hurl! (1343/A) It is also possible that the word is literal in the verse as it refers to two receptors together and the driver with the witness together."

Alḥassan read ''alqayn' with light 'nūn' used for emphasis like the verse: ﴿he will be put in prison and degraded﴾ (layakūnan min aṣāghirīn) (Yūsuf: 32) and the verse: ﴿We will certainly drag him by the forelock﴾ (lanasfaʿan) (Al-ʿalaq: 15).

"obstinate disbeliever" in Allah's blessings. ''anīd' according to Mujāhid and ʿikrimah means: 'away from the truth and obstinate with Allah'. The rest of them said: "The obstinate disobedient person who turns away from the truth."

Qurʾān (50:25) ﴿everyone who hindered good﴾ the one who hindered the mandatory charity (Zakat) and every financial obligation in obedience to Allah. It was stated that this verse was revealed about Alwalīd ibn Almughīrah, who used to prevent his fraternal nephews from embracing Islam. He used to say: "If any one of you accepts the religion of Muḥammad, I will never give him money as long as I am still alive."

﴿was aggressive﴾ a transgressor with regards to his reason, life affairs, and behavior.

﴿caused others to doubt﴾ 'murīb' means 'causes others to doubt'. Alḥassan and Qatādah said: "It is the doubter". The past tense of the word is ''arāb, the present tense is 'yarīb', and the adjective is 'murīb': the one who causes doubt.

Qurʾān (50:26) ﴿and set up other gods alongside Allah﴾ he associated partners with Allah that for which He has sent down no authority ﴿Hurl him into severe punishment!'﴾ the punishment of hellfire.

Qurʾān (50:27) ﴿and his [evil] companion will say﴾ the devil which was placed at the disposal of the obstinate disbeliever ﴿'Lord, I did not make him transgress﴾ I didn't lead him astray nor did I cause him to deviate. Alquraẓiyy said: "I didn't force him to commit transgression."

﴿he had already gone far astray himself﴾ he had gone far astray from the Truth. The evil companion will then disown him by saying that. The meaning is as follows: "He is the one who had gone far astray due to his own misguidance; I just called him to the evil path so he obeyed me." This is equivalent to the meaning mentioned in the verse: ﴿I did not have any authority over you. I only called you, and you responded to me﴾ {Sūrat Ibrāhīm}

Ibn ʿAbbās (may Allah be pleased with him) and Muqātil said: "The companion is an angel. Alwalīd ibn Almughīrah will say: "O my Master, he (the angel in charge of recording the bad deeds) recorded which I haven't done", so the angel will say: "Lord, I did not make him transgress" (Alqurṭubiyy)

Saʿīd ibn Jubayr said: "The disbeliever will say: 'O my Master, the angel added more sins to my record'. The angel will say: 'Lord, I did not make him transgress' which means that I haven't added anything more to his record." (The Arabic statement for 'I didn't make him transgress is 'mā ʾaṭghaytah'.

Qurʾān (50:28) ﴿He Will say﴾ Allah, the Almighty ﴿'Do not argue in My presence﴾ those are the disbelievers and their evil companions (the devils); Allah, the Almighty Has already gave a final verdict.

﴿I sent you a warning﴾ I Have already given them a firm warning in the Qurʾān.

Qurʾān (50:29) and My word cannot be changed﴾ 'laday' means 'with me' (ʿindī); My words and warnings are never changed. Ibn ʿAbbās (may Allah be pleased with him and his father) said: "They made a baseless excuse, therefore, Allah, the Almighty refuted their argument and turned it against them because He Knows how they have gone astray and how the evil companions led them astray.

Others stated that the promise means that a good deed will be rewarded tenfold (1343/B) but a bad deed will be punished for only one. Some stated that this promise is mentioned in the verse: ﴿I will surely fill up Hell with jinn and humans all together﴾. Alfarrāʾ said: "No one can lie in Allah's presence because He Knows all the details about what was uttered."

﴿I am not unjust to any creature﴾ that's why I only punish them for their crimes and they are not punished for their good deeds.

Qurʾān (50:30) ﴿We shall say to Hell on that day﴾ the majority of Qurrāʾ read 'naqūl' with 'nūn' as Allah, the Almighty is the one speaking. The 'nūn' turns the verb into the form of majestic plural. Qatādah, Alʾaʿraj, Nāfiʿ, Azzuhriyy, Shaibah, and Abū Bakr via ʿāṣim, Almufaḍl, and Assulamiyy read 'yaqūl' with 'yāʾ' based on the verse: "Do not argue in My presence".

Alḥassan read 'yawm ʾaqūl' with 'ʾalif' and he also read 'yawm yuqāl'. The most suitable one is based on 'ladīnā mazīd' ﴿and We have more for them﴾ reading with 'nūn' was the choice of Abī ʿUbayd and Abī Ḥātim. The word 'yawm' (day) is 'manṣūb' because it means: "My words cannot be changed in a day which We will say…". Others stated that it is 'manṣūb' due to an ellipsis of a verb as follows: "And warn them about a day which We will say to Hell…".

﴿'Are you full?'﴾ Allah promised that He will surely fill up Hell with jinn and humans all together. Allah, the Almighty Will ask this question to show the fulfillment of His promise. This is also a way of reprimanding the people of transgression and a warning to all Allah's servants.

﴿and it will reply﴾ the hellfire.

﴿'Are there no more?'﴾ this can be a negated question which means: "There is nothing more". It is also possible that it is a question which shows 'asking for more' as follows: "Are there no more, so I can receive more?". The word 'hal' may refer to both scenarios instantaneously because a question may refer to negation and demand at the same time.

Some stated that it is not a literal speech by hellfire, it is a metaphor as if hell will say so. But our scholars refused this explanation and said: "Allah, the Almighty Will cause hellfire to understand and speak."

Others stated that hellfire will say: "Is there any empty place inside me?", which means: "I am full".

Ibn ʿAbbās said: "Allah, the Almighty says: ﴿I will surely fill up Hell with jinn and humans all together﴾ and when people will be resurrected, the enemies of Allah will be driven to hellfire in groups. They will enter hellfire in large numbers that it will swallow all of them without being filled at all so the hellfire will say: 'O Master, you have sworn that I will be filled'. On that Allah will put His Foot on hell and will say to it: 'Are you filled?'. It will say: 'Enough, enough, I am filled; I have no room left inside me'. Ibn ʿAbbās (may Allah be pleased with him and his father) said: "The hell will not be filled with anything until Allah puts His Foot on it, so it will be completely filled without any room for anything to be placed inside it again." (Aṭabariyy)

The evidence for this understanding is the following:

(2829) I heard ʿaqīl ibn Muḥammad say, (1344/A) Almuʿāfā ibn Zakarīā said, Muḥammad ibn Jarīr said, Bishr said, Yazīd said, Saʿīd via Qatādah via Anas (may Allah be pleased with him) stated that the Messenger of Allah (PBUH) said: "(evil) people will be continuously thrown into hellfire and it will continuously say: 'Is there anything more' until Allah, the Almighty will put His Foot on it and some of its parts would draw close to each other and it will say: 'Enough, enough, by Your Might and Glory!' There will still be enough space in Paradise so Allah Will create a new creation which will dwell in the empty places of it." (1)

I heard Muḥammad ibn ʿAbdillah ibn Ḥamdawaīh say. Aḥmad ibn Alḥassan said, Muḥammad ibn Yaḥīā, ʿAbdurraḥmān ibn Bishr, and Aḥmad ibn Yūsuf said, ʿAbd Ar-Razzāq said, Maʿmar via Hammām ibn Munabih said, Abū Hurayrah (may Allah be pleased with him) stated that the Prophet (PBUH) said: "The Hell and the Paradise fell into dispute. The Hell said: 'I

(1) **{2829} The Assessment of reliability of the chain of transmitters:**
- Its chain of transmitters is good (ḥasan), it contains the honest narrator Bishr Al-'Aqdy, and the compiler Shiekh, whom I did not find, the hadith is authentic (Ṣaḥiḥ).

The authentification of Hadith:
- It was narrated by Muslim, Book: The Paradise, chapter: Hell will be entered by the termendous, and Paradise will be entered by the weak (2848), it is authentic (Ṣaḥiḥ) hadith.

have been distinguished by proud and tyrannical people'. the Paradise said: 'What is the matter with me that the meek and the humble amongst people and the downtrodden enter me?' Allah, the Almighty will say to the Paradise: 'You are (the means) of My Mercy whereby I show mercy to those of My servants whom I wish' and He will say to the Hell: 'You are (the means) of punishment whereby I punish those of My servants whom I wish. Both of you will be full'. (evil) people will be thrown into hellfire so it will say: ''Are there no more?'. It will not be full until Allah, the Almighty puts down His Foot on it. The Hell will say: 'Enough, enough, enough'. At that time, it will be filled up, all its parts integrated together. Allah Will never wrong anyone of His servants. Allah Will also create a new creation to dwell in Paradise." (1)

These two Ḥadīths which have the mention of Foot and Leg are well-known and sound. They both have different chains of narration via the Ḥadīth narrated by Abī Hurayrah and Anas (may Allah be pleased with both of them). I just haven't mentioned the chains of narrations for the sake of brevity. The meaning of 'qadam' (foot) which is mentioned in the Ḥadīth is certain people who were thrown into hellfire by Allah's command to fill it according to His knowledge of the destiny of their everlasting punishment. (Alqurṭabiyy) (This understanding is the opinion of the author without any reference to a scholar from the first three generations)

Annaḍr ibn Shumayl said: "I asked Alkhalīl ibn Aḥmad about the meaning of this Ḥadīth so he replied: 'These are people who Allah, the Almighty placed into the hellfire'".

ʿAbdullah ibn Almubārak said: "Those are the people who Allah already Knows that they will end up in hellfire. 'qadam' may refer to something that

(1) **{2830} The Assessment of reliability of the chain of transmitters:**
- Its chain of narrators is authentic (Ṣaḥiḥ), as its narrators are trustful.
- **The authentification of Hadith:** It was narrated from ʿAbdullah Ibn Muḥammad, on the authority of Abdr-Razaq, in the same words, and Muslim narrated it in the Book: The Paradise, chapter: Hell will be entered by the termendous, and Paradise will be entered by the weak (2846).

comes first as in the verse: ﴿that they will have an honorable status with their Lord﴾) the word 'qadam' means 'good deeds that they had already offered'.

The poet wanted to criticize someone by saying: "I gave him a chance to be proud of his lineage but… he just had nothing to be proud of." (The poet used the word 'qadam' to refer to something that happens first)

Alʾawzāʿiyy narrated this Ḥadīth via Ḥassān ibn ʿaṭīah via Ibn ʿAbbās (may Allah be pleased with him and his father): "Until the Supreme in Might (Al-Jabbār) puts His Foot on it". 'qadam' has 'kasrah' under the 'qāf'. And it also (1344/B) was narrated by Wahb ibn Munabih who said: "Allah, the Almighty created certain people before the creation of Adam who were called 'al-qidam'. They have heads like dogs and wolves. The rest of their body parts are like human beings. They disobeyed their Lord, so He destroyed them. He Will fill hell with them when it asks for more. 'ar-rijl' with 'kasrah' under 'rāʾ' means 'a large number of'. A 'rijl' of people passed by us means 'a group of people' and a 'rijl' of grasshoppers means 'a group of grasshoppers." (This narration couldn't be found) [(1)] defeated by a large number of his enemies'". (He used the word 'rijl')

A poet said: "A group of people passed by us… and a large number of another group went to Yemen. Brigades from Lakhm, ʿakl, and Ḥimyar… rushed to attack the sons of Nizār." (The poet used the words 'rijl' and 'ʾarjul' {the plural form})

Another poet talked about something similar as follows: "You see crowds of people rush to his house… like large numbers of bears and grasshoppers. One day they help out the poor… and one day they receive loads of crops."

The evidence for the soundness of this explanation is the context of the narration: "Allah Will never wrong anyone of His servants". This shows that those who will be thrown into hellfire are people who Allah Has created.

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(1) The Assessment of reliability of the chain of transmitters:
- Its narration is suspended and its narrators are trustful.
- **The authentification of Hadith:** I did not find the narration of Ibn Abbas, may Allah be pleased with him.

Others stated that this refers to the coming of some angels. They were mentioned in a genitive case by means of ellipsis like the verse: ﴿Ask the land﴾ {Yūsuf 82} which means 'the people of the land'. Some stated that this the coming 'qidam' of many 'rijl' tyrants like Pharoah and Namrūd who will be placed inside hellfire to receive the punishment together. The hellfire will say: "Enough, enough" as was mentioned in the beginning of the Ḥadīth with regards to hell: "I have been distinguished by proud and tyrannical people".

A poet chanted as follows: "My tongue is weak, my heart is harsh… and my eyes are dry without any tears. My soul wants me to follow misguidance… and my sins are multiplied. My life was consumed in disobedience to my Lord… and the passage of days is a witness against me. My body is so weak, I will have no power… when hellfire asks for more."

Qurʾān (50:31) ﴿But Paradise will be brought close to the righteous﴾ 'ʾuzlifat' means 'brought close' like the verse: ﴿so they may bring us closer to Allah﴾ {Az-Zumar: 3}. Paradise will be brought close to them (1345/A before entering it. 'ghayr baʿīd' (not far) is an emphasis. Then they will be told:

Qurʾān (50:32) ﴿'This is what you were promised﴾ this promise is delivered by Allah's Messengers in this world. The majority of Qurrāʾ read 'tūʿadūn' with 'tāʾ' addressing a second person. Ibn Kathīr, Ibn Muḥayṣin, and Ḥumayd Assulamiyy read 'yūʿadūn' with 'yāʾ' because this word came after mentioning the righteous ones. Reading it with 'yāʾ' is due to the continuation of speech.

﴿this is for everyone who turned often to Allah﴾ Aḍaḥāk and Ibn Zayd said: "'ʾawāb' means 'the one who turns often to obedience of Allah."

Ibn ʿAbbās and ʿaṭāʾ said: "'ʾawāb' means 'the one who glorifies Allah. Allah says: ﴿You mountains, echo Allah's praises together with him﴾ {Sūrat Sabaʾ: 10}.

Alḥakam ibn ʿUtaybah said: "This is the one who remembers Allah in solitude."

Ashaʿbiyy and Mujāhid said: "This is the one who remembers his sins in solitude and asks Allah to forgive him."

Qatādah: "This is the one who is committed to prayers."

Muqātil ibn Ḥayān said: "The obedient."

ʿUbayd ibn ʿUmayr said: "This is the one who doesn't stand up without asking Allah, the Almighty to forgive him."

Abū Bakr Alwarrāq said: "This is the one who puts his trust in Allah in prosperity and adversity. He doesn't ask anyone but Allah to guide him."

Alqāsim said: "This is the one who is always busy remembering Allah, the Almighty." Almuḥāsabiyy said: "The one who always returns to Allah with his heart."

﴿and kept Him in mind﴾ Ibn ʿAbbās (may Allah be pleased with him and his father) said: "This is the one who knows his sins so he can let go of them."

Qatādah said: "He kept the trusts given to him by Allah, the Almighty such as Allah's rights, blessings, and commands."

Ibn ʿAbbās (may Allah be pleased with him and his father) said: "This is the one who is mindful of Allah's commands." Aḍaḥāk said: "This is the one who looks after his soul and keeps a close eye on its nourishment."

ʿaṭāʾ said: "It is the one who remembers Allah, the Almighty on a barren land."

Ashaʿbiyy said: "This is the one who is aware that Allah is always watching him."

Abū Bakr Alwarrāq said: "This is the one who pays close attention to his time, behavior, and thoughts."

Sahl ibn ʿAbdullah said: "It is the one who is committed to obedience and commands of Allah."

Qurʾān (50:33) ﴿who held the Most Gracious in awe, though He is unseen﴾ There are two ways of placing the vowel marks:

It is in a state of being 'majrūr' because it is an adjective of 'ʾawāb'.

It is considered 'badal' (substitute) of 'every', which means: 'for everyone who held the Most Gracious in awe.' It is in a state of being 'marfūʿ' by means of beginning a new speech 'istiʾnāf'. The predicate of this statement is 'so enter it in peace'.

The meaning of the verse is: "who held the Most Gracious in awe, though He is unseen will be told: 'so enter it in peace'". The word 'man' (who) also can refer to the plural.

Aḍaḥāk and Assudiyy said: "'bilghayb' means 'while being in solitude when no one can see him or her."

Alḥassan said: "When doors are closed and curtains are drawn."

﴿who comes before Him with a heart turned to Him in devotion﴾ (1345/B) 'munīb' means 'heading towards the obedience to Allah, the Almighty. Abū Bakr Alwarrāq said: "The sign of a person who turns to Allah in devotion is knowledge of prohibitions, obedience to Allah, humility to Allah's Glory, and restraining oneself from evil desires."

Qurʾān (50:34) ﴿so enter it in peace﴾ 'salām' means 'protection from punishment'. Some stated that 'salām' means 'peace from Allah and His angels upon the believers. Others stated that 'salām' is 'protection from afflictions and removal of blessings. This is fulfilled by ﴿This is the Day of everlasting Life'﴾ this is the perpetual dwelling place.

Qurʾān (50:35) ﴿They will have all that they wish for there, and We have more for them﴾ they will have more blessings that no human heart has ever perceived.

Jābir and Anas (may Allah be pleased with them) said: "This extra blessing is seeing Allah, the Almighty Who nothing is like Him."

Zayd ibn Wahb said: "They will see Allah, the Almighty every Friday."

Some interpreters stated that a cloud will pass over the dwellers of Paradise to drop 'al-Ḥūr al-ʿīn' (maidens with gorgeous eyes). The believers will ask them: "What are you?". They will respond: "We are the ones who Allah, the Almighty said about us: "and We have more for them"

Qurʾān (50:36) ﴿We have destroyed even mightier generations before these disbelievers﴾ 'qarn' means 'generation and nation' which disbelieved their Prophet. 'baṭsh' means 'might'.

﴿who travelled through [many] lands﴾ Ibn ʿAbbās (may Allah be pleased with him and his father) said: "'naqqabū' means 'their population increased'". Mujāhid said: "Travelled throughout the land." Aḍaḥāk said: "Moved around." Annaḍr ibn Shumayl said: "They took over lands." Some stated that 'naqqabū' means 'moved around at night'. Alfarrāʾ said: "They were aware of all roads in the lands."

Almūʾarij said: "They lived on spacious lands." ʾimrūʾ Alqays said: "I went through the lands until… it was enough for me to come back." (The poet used the word 'naqqab' to refer to going through spacious lands)

Alḥassan, Abū Alʿālīah, and Naṣr ibn ʿāṣim read 'fanaqabū' with 'qāf' without 'shaddah'. Assulamiyy and Yaḥīā ibn Yaʿmar read 'fanaqqibū' with 'kasrah' under the 'qāf' with 'shaddah' which is a threat for them to go through the land in the form of a command. Then they should ask themselves ﴿was there any escape﴾ from death?

'niqāb' linguistically means roads. The Messenger of Allah (PBUH) said: "There are angels guarding the entrances (or roads) of Madīnah, neither plague nor Adajjāl will be able to enter it."

Qurʾān (50:37) ﴿There truly is﴾ about the destruction of previous nations and lessons learnt as mentioned before ﴿is a reminder in this﴾ 'dhikrā' means 'reminder and lesson' ﴿for whoever has a heart﴾ for whoever has a mind. The heart was mentioned because it includes the mind.

Qatādah said: "For whoever has (1346/A) a living heart like the verse: ﴿to warn whoever is ⌜truly⌝ alive﴾ {Sūrat Yasīn}"

Ashalabiyy said: "An attentive heart that is with Allah, the Almighty and it is always mindful of Allah in every moment." Yaḥīā ibn Muʿādh said: "There are two types of hearts: 1- a heart which is filled with the worldly affairs that it is unaware of the right action with regards to the deeds for the hereafter 2- and a heart which is filled with fear of the hereafter that it is unaware of the worldly affairs due to the total focus on the hereafter." (This quote couldn't be found)

(2831) I heard Abā Alqāsim Alḥabībī say: "I asked Abā Alḥassan ʿAliyy ibn ʿAbd Ar-Raḥīm Alqannād about this verse so he said: 'This is the one who has a heart that is constantly mindful of Allah, the Almighty in times of prosperity and adversity." Some stated that it is a heart that reflects upon remembrance of Allah, because remembrance of Allah without understanding doesn't benefit the heart. (1)

﴿whoever listens attentively﴾ this is the one who listens to the Qurʾān attentively. The Arabs say: "Listen to me attentively 'ʾalq ʾlay samʿak'".

Alḥusayn ibn Alfaḍl said: "This is when the believer listens attentively then remembers Allah, the Almighty. This is equivalent to 'ʾaṣghā ʾlaīh 'he listens to him attentively."

'shahīd' means 'an attentive heart that never falls into heedlessness.

Qatādah said: "It is when one of the People of the Book reads or listens to the descriptions of Muḥammad (PBUH)." The first opinion is more likely to be correct.

Qurʾān (50:38) ﴿We created the heavens, the earth, and everything between﴾ all the creations ﴿in six Days﴾ starting from Sunday all the way to the end of Friday.

﴿without tiring﴾ 'lughūb' means 'exhaustion and fatigue'. This verse was revealed about the Jews because they said: "O Muḥammad, tell us about the creation of Allah in the six Days", so the Prophet (PBUH) replied: "Allah created the earth on Sunday, the heavens on Monday, the mountains on Tuesday, the cities, rivers, and sustenance on Wednesday, the angels, celestial orbits, and what is in the heavens on Thursday. There were only three hours left on Friday, so Allah created the lifespans in the first hour, the souls in the second hour- in another narration -the Ummah. And in the third hour, He created Adam." They said: "You said the truth but there is something missing". The Prophet (PBUH) said: "What is that?". They said: "Then, He rested

(1) **{2831} The Assessment of reliability of the chain of transmitters:**
- The compiler shiekh was accused of being a liar by Al-Hakim.
The authentification of Hadith:
- I did not find it.

on Saturday and lay down on the Throne". Therefore, Allah, the Almighty revealed this verse: "without tiring" to expose their lies. (Weak narration)

Qurʾān (50:39) ﴿So, bear everything they say with patience﴾ For your Lord is truly vigilant. This verse is abrogated by the verse of the sword as it was revealed before the command of fighting them.

﴿celebrate the praise of your Lord﴾ ʿaṭāʾ Alkhurāsāniyy said: "Say, subḥān Allah and Alḥamdu lilah (1346/B)." Others said: "Pray with the support of Allah's Power and Blessings."

﴿before the rising﴾ the Fajr prayer ﴿and setting of the sun﴾ the ʿAṣr prayer.

Ibn ʿAbbās (may Allah be pleased with him and his father) said: "These are the prayers of Ẓuhr and ʿAṣr."

Qurʾān (50:40) ﴿proclaim His praise in the night﴾ in the prayers of Maghrib and ʿishāʾ. Mujāhid said: "This refers to the whole night: the prayer of night (qīām al-layl), which can be prayed any time at night."

﴿and at the end of every prayer﴾ ʿUmar, ʿAliyy, Abū Hurayrah, and Alḥassan ibn ʿAliyy (may Allah be pleased with them) as well as Alḥassan Albaṣriyy, Annakhʿiyy, Ashaʿbiyy, Alʾawzāʿiyy, and Azzuhriyy (may Allah grant them mercy) said: "These are the two rakʿahs after Maghrib prayer and the two rakʿahs before Fajr prayer." This was narrated also by Alʿūfī via Ibn ʿAbbās (may Allah be pleased with him and his father), which was attributed to the Messenger of Allah (PBUH) (Ḥadīth Marfūʿ).

(2832) (Weak narration) I heard ʿaqīl ibn Muḥammad say, Almuʿāfā ibn Zakarīā said, Muḥammad ibn Jarīr said, Abū Kurayb said, Ibn Alfuḍayl via Rishdīn ibn Kurayb via his father via Ibn ʿAbbās (may Allah be pleased with him and his father) stated that the Messenger of Allah (PBUH) said: "O Ibn ʿAbbās, commit to two rakʿahs after Maghrib prayer." (1)

(1) **{2832} The Assessment of reliability of the chain of transmitters:**
- Its chain has some unknown narrators, and the weak (da'if) Rashdin Ibn Karib.
The authentification of Hadith:
- At-Termidy narrated it in the book : the Interpretation, chapter: Surah Aṭ-Ṭūr

Anas ibn Mālik (may Allah be pleased with him) stated that the Messenger of Allah (PBUH) said: "The one who prays two rakʿahs after Maghrib prayer before speaking will have his prayer recorded in elevated Gardens (ʿillīn)". Anas (may Allah be pleased with him) said: "You recite Sūrat Al-Kafirūn in the first rakʿah and Sūrat Al-ʾikhlāṣ in the second rakʿah." (Alqurṭubiyy)

Muqātil said: "The time of the two prayers is before the disappearance of twilight." It was narrated that Ibn ʿAbbās (may Allah be pleased with him and his father) said: "It is the Witr prayer." Mujāhid said: "It is the glorification of Allah with the tongue after the mandatory prayers- this is narrated via Ibn ʿAbbās (may Allah be pleased with him).

Ibn zayd said: "These are the voluntary prayers after the mandatory prayers. The time after stars go away is the time when the starlight goes away which happens after Fajr when white light pierces through the darkness of night."

There is a difference of opinion with regards to the meaning of 'after prostration'. Abū Jaʿfar, Shaybah, Alʾaʿmash, Ṭalḥah, Azzuhriyy, Ibn Muḥayṣin, Ibn Kathīr, Ḥumayd, Yaḥīā ibn Wathāb and Ḥamzah read 'ʾidbār' with 'kasrah' under the 'hamzah' as a 'maṣdar'. The rest of Qurrāʾ read 'ʾadbār' with 'fatḥah' on the 'hamzah' which is the plural of 'dubur' (after). This is the Qirāʾah of ʿAliyy and Ibn ʿAbbās (may Allah be pleased with them) and the choice of Abī ʿUbayd and Abī Ḥātim. The first one is a 'maṣdar' which means 'something passed'. There is no difference of opinion with regards to the end of Sūrat Aṭ-Ṭūr that the word 'ʾidbār' has 'kasrah' as a 'maṣdar'. (1347/A)

Some scholars stated that 'before the rising of the sun' refers to the two rakʿah's before Fajr prayer and 'before the setting of the sun' refers to the two rakʿahs before Maghrib prayer.

ʿimārah ibn Zādhān via Thumāmah ibn ʿAbdillah ibn Anas ibn Mālik said: "The people of reason among the companions of the Prophet (PBUH) used to pray two units of prayer before Maghrib prayer." (Alqurṭubiyy)

(3275), from Abu Hishām Ar-Raf'y, on the authority of Muḥammad Ibn Faḍil, in the same words, Abu 'Issa said: "It is a strange hadith, raised (marfu') only from this chain from Muḥammad Ibn Faḍil, on the authority of Rashdin Ibn Karib.

Shuʿbah via Yazīd ibn Khimīr via Khālid Maʿdān Raghbān- the freed slave of Ḥabīb ibn Maslamah said: "I saw the companions of Prophet Muḥammad (PBUH) commit themselves to the two rakʿahs before Maghrib prayer exactly like their commitment to the mandatory prayers." (1)

Qatādah said: "I never saw anyone pray two rakʿahs before Maghrib prayer except Anas and Abā Barzah Alʾaslamiyy (may Allah be pleased with both of them)." (Alqurṭubiyy)

Qurʾān (50:41) ﴿listen out﴾ O Muḥammad, for the blast of the Day of Judgment ﴿for the Day when the caller will call﴾ this is ʾIsrāfīl (PBUH). This is the second blow: "O decayed bones, torn pieces of flesh and bodies and scattered hair, Allah the Almighty commands you to form and gather for the Ultimate Judgment.

﴿from a nearby place﴾ some stated that it is the Dome of the Rock (Qubat Aṣakhrah) which is in the middle of earth and closer to the heavens by 18 miles. Others stated that this nearby place is under their feet (the graves). Ibn Almuḥayṣin, Ibn Kathīr, Yaʿqūb read 'munādī' (caller) with 'yāʾ' in the original form in the two places. It was read like that by Shaybah, Nāfiʿ, Abū Jaʿfar, Abū ʿAmr, and Ibn Abī ʾIsḥāq only in the case of continuation of recitation. And the rest of Qurrāʾ read it without the 'yāʾ' in both cases (continuing and pausing).

Qurʾān (50:42) ﴿On the Day when they hear the mighty blast﴾ the final blast ﴿in reality﴾ the resurrection which is not doubted and justice which will be truly witnessed on that day ﴿that will be the Day of emergence﴾ from the graves.

Qurʾān (50:43) ﴿It is certainly We Who give life﴾ to the dead ﴿and cause death﴾ to living creatures ﴿And to Us is the final return﴾ in the Day of Judgement.

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(1) **The Assessment of reliability of the chain of transmitters:**
- Its chain has Raghbān, and it was proved only by Ibn Ḥabān.

The authentification of Hadith:
- Al-Bukhary mentioned it in (The Grand History) 3/339, and Ibn Ḥabān in (the Trustful) 4/243.

Qurʾān (50:44) ﴿˹Beware of˺ the Day the earth will split open, letting them rush forth﴾ ‘sirāʿā is the plural of ‘sarīʿ’ (fast). It is ‘manṣūb’ due to being a ‘ḥāl’ (circumstantial adverb) which means: “They will get out fast from their graves to the place of gathering”.

﴿that gathering will be easy for Us﴾ ‘yasīr’ means ‘easy’. Alʾaʿmash, Yaḥīā, ʿāṣīm, Ḥamzah, Alkisāʾiyy, Abū ʿAmr, and Aljaḥdariyy read ‘tashaqaq’ without ‘shaddah’ on the ‘shīn’ by means of ellipsis of ‘tāʾ’- this is the choice of Abū ʿUbayd. The rest of Qurrāʾ read ‘tashaqaq’ with ‘shaddah’ on the ‘shīn’ by means of mergence ‘ʾidghām’- this is the choice of Abū Ḥātim.

Qurʾān (50:45) ﴿We know best what they say﴾ about the Day of Resurrection. Some stated that it is about their disbelief in the Prophet (PBUH) ﴿And you ˹O Prophet˺ are not ˹there˺ to compel them ˹to believe˺﴾ ‘jabbār’ means ‘compeller’ of them to believe in Islam. The verse means that the Prophet (PBUH) was sent with a reminder of people. This verse was abrogated by the verse of the sword (1347/B).

Thaʿlab said: “The morphological balance of ‘faʿʿāl’ here means ‘mufʿil’, which is nonstandard. ‘Jabbār’ means ‘mujbir’, ‘darrāk’ means ‘mudrik’ (perspicacious), ‘sarrāʿ’ means ‘musriʿ’ (fast), ‘bakkāʾ’ means ‘mubk’ (weeper), and ‘ʿaddāʾ’ means ‘muʿid’ (runner). Some read ‘rashād’ in the following verse with ‘shaddah’ on ‘shīn’, which means ‘the one who guides’ (Mūsā PBUH) and others stated that it is about Allah, the Almighty: ﴿I am leading you only to the way of guidance﴾ {Sūrat Ghāfir: 29}. Others also read ‘maasākīn’, which means poor in the following verse: ﴿it belonged to some poor people﴾ {Sūrat Al-Kahf: 79}

(2833) I heard Abā Manṣūr Alḥimshādhiyy say, Abā Ḥāmid Alkhārzanjiyy said: “Arabs say: “A ‘saqqāṭ’ sword” which means a ‘musqiṭ’ sword (a very sharp sword)”. Others stated that the word ‘jabbār’ means ‘jabartah’ which has the same meaning of ‘ʾajbartah’ (compelled him)- these are two different dialects.

Alfarrāʾ said: “‘jabbār’ means ‘the one who compels’. Almufaḍal ibn Salamah Aḍabiyy chanted to me: “When sadness overwhelmed the tribe of

Maʿd… all people were humiliated except us. We disobeyed the compulsion then we were ready.… for war with our thousand professional warriors." (The poet referred to Almundhir ibn Annuʿmān as a 'ruler' by mentioning the word 'jabbār'.

﴿So remind﴾ O Muḥammad ﴿with the Qurʾān those who fear My warning﴾ Ibn ʿAbbās (may Allah be pleased with him and his father) said: "The believers asked the Messenger of Allah (PBUH) for something which scares them so Allah revealed the verse: "So remind with the Qurʾān those who fear My warning". (Aṭabariyy)

It is said that Allah's warning will be manifested in punishment of sinners.

Yaʿqūb read 'waʿīdī' (My warning) with 'yāʾ' in the two cases. Warsh read it with 'yāʾ' in the case of continuation of recitation. The rest of Qurrāʾ read it without 'yāʾ' in all cases.

Sūrat Adh-Dhārīāt

It was revealed in Makkah. It has 60 verses based on the opinion of all scholars. It has 360 words and 1207 letters.

(2834) (Fabricated Ḥadīth) I heard Bāqil ibn Rāqim ibn Aḥmad ibn ʿAbd Al-Jabbār Albābī directly say to me that ʿAbdullah ibn Muḥammad ibn Muḥammad Albalkhiyy said, ʿAmr ibn Muḥammad said, ʾAsbāṭ ibn Alyasaʿ said, Yaḥīā ibn ʿAbdillah Asulamiyy said, Nūḥ ibn Abī Maryam via ʿAliyy ibn Zayd via Zir ibn Ḥubaysh via ʾUbay (may Allah be pleased with him) stated that the Messenger of Allah (PBUH) said: "The one who recites Sūrat Adh-Dhārīāt will be rewarded ten good deeds equal to the magnitude of wind in this world all the way to the Day of Judgment."

Qurʾān (51:1) ﴿By those [winds] that scatter far and wide﴾ the winds which scatter dust. The past tense 'dharat and ʾdharat' refers to scattering dust. The present tense is 'tadhrūh and tudhrīh', the 'maṣdar' is 'dharwā, tadhrīah, and ʾidhrāʾ'. (1)

(Very weak narration) I heard Ibn Fanjuwaīh say, Ibn Mājah said, Alḥassan ibn Ayūb said, ʿAbdullah ibn Alḥakam ibn Abī Zīād said, (1348/A) Sayār ibn Ḥātim said, Ayūb ibn Khūṭ saidm ʿUthmān Alʾaʿraj said: "It is said that the origin of wind is under the wings of angels

called 'Alkurūbīn' (the closest bearers of the Throne to Allah). The wind starts to move fast until it reaches the sun then it goes directly to the mountaintops then it goes fast to the lands. It passes by the Garden of

(1) **{2834} The Assessment of reliability of the chain of transmitters:**
- The hadith is fabricated as it contains Noaḥ Ibn Abi Mariam, who was accused of fabricating by Ibn Mubarak.

The authentification of Hadith:
- It was mentioned before at the beginning of Surat Al-Ḥujrāt.

Eden in the east then it takes some of its fragrance to pass by the people of truth. Then the wind goes full speed and passes by the Big Dipper (seven stars) all the way to the place of sunset. Then the counterwind goes full speed from Suhayl to the place of sunrise. Then the wind which begins from Pleiades moves from the place of sunrise to the Big Dipper- despite both winds going full speed, they never bump to each other." (1)

Qurʾān (51:2) ﴿and those that are heavily laden﴾ the clouds that carry water like animals which carry heavy loads.

Qurʾān (51:3) ﴿and ˹the ships˺ gliding with ease﴾.

Qurʾān (51:4) ﴿and ˹the angels˺ administering affairs by ˹Allah's˺ command!﴾.

(Unauthentic narration) I heard Alḥusayn ibn Muḥammad ibn Alḥusayn say, Aḥmad ibn Jaʿfar ibn Ḥimdān said, Ibrāhīm ibn Alḥusayn ibn Dazīl said, Mālik ibn Ismāʿīl said, Isrāʾīl via Alḥārith via ʿAliyy (may Allah be pleased with him) interpreted "By those that scatter far and wide" as the wind, "and those that are heavily laden" as the clouds,

"and that is gliding with ease" as the ships, "and that is administering affairs by ˹Allah's˺ command!" as the angels. The angels have different roles: Jibrīl (PBUH) came with punishments, Mikāʾīl came with mercy, and the Angel of Death takes the lives of people (by Allah's command)." (2)

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(1) {2835} **The Assessment of reliability of the chain of transmitters:**
- Its chain of narrators is very weak(da'if); as it contains the Ayūb Ibn Khaūṭ.

The authentification of Hadith:
- I did not find it except at the compiler.

(2) {2836} **The Assessment of reliability of the chain of transmitters:**
- Its chain of narrators contains Ibn 'Abdullah Al-A'war, who was accused of lying by Ash-Sha'by.

The authentification of Hadith:
- See: (the meanings of Qur'an) by Al-Firā', (The Jokes and Eyes) by Al-Marudy 5/361, (the Collector of Qur'an Rules) by Al-Qurṭuby 17/29, (Madarik At-Tanzil) by An-Nasfy 4/182, (The Surrounded Sea) by Aby Ḥayan 8/132 attributing it to Mujahid, and (Al-Futuḥāt Al-Ilahiah) by Al-Jamal 4/201.

Alfarrāʾ said: "The angels have different roles related to rain, drought, death, and different affairs. The word 'falmuqasimāt' is 'majrūr' because it is something that Allah swears by."

Abū ʿAmr, Ḥamzah, Yaḥīā, and Alʾaʿmash read with 'idghām' (mergence) the 'tāʾ' at the end of the word 'ʾAdhārīāt' with the 'dhāl' of the word 'dharwā'. The rest of Qurrāʾ didn't read with mergence.

The predicate of swearing by those things is as follows:

Qurʾān (51:5) ﴿Indeed, what you are promised﴾ promises of seeing good, evil, reward, and punishment in the Day of Judgment ﴿is true﴾ no lies about that.

Qurʾān (51:6) ﴿And the Judgment﴾ 'dīn' means reward, punishment, and reckoning ﴿will certainly come to pass﴾ 'wāqiʿ' means 'will happen to you without any doubt'. Then Allah starts swearing by other things again:

Qurʾān (51:7) ﴿And by the heavens in their marvelous design!﴾ Ibn ʿAbbās (may Allah be pleased with him and his father), Qatādah, and Arrabīʿ said: "'Ḥubuk' refers to the beautiful and perfectly designed heavens." This is also the opinion of ʿikrimah who said: "Didn't you see how the weaver weaves the fabric perfectly? People use the word 'ḥabk' to refer to the excellence of weaving the fabric." Saʿīd ibn Jubayr said: "'ḥubuk' means 'adornment'". Alḥassan said: "The 'ḥabk' of the heavens is the stars."

Mujāhid said: "The perfectly designed structure." (1348/B)

Aḍaḥāk said: "It has different layers like water and sand when hit by the wind." Others stated that the 'ḥabk' of a shield is iron and the 'ḥabk' of hair is hair which becomes frizzy. The heavens are so far away, therefore we cannot see the layers. The word 'ḥabk' can refer to tying a scroll. 'Ḥubuk' is the plural form of 'ḥibāk and ḥabīkah'.

A chanter said: "The stripes on the zebra look like colored and weaved fabrics." (He used the word 'ḥibāk' to refer to weaved fabrics)

Zuhayr said: "The small bird went to drink… so it found a place that has significant accumulation of water. The roots of plants are weaved by… the

fast and cold wind hitting a spacious body of water that has many routes." ('ḥabīkah' means routes that are caused by the wind)

The Dajjāl has unruly hair which was described as 'ḥubuk'.

Some stated that the singular form is 'ḥibāk' which has the same morphological balance of 'mithāl' (example) that is the singular form of 'muthul'.

Others stated that the singular form is 'ḥabīkah' like 'ṭarīqah' (way); the singular form of 'ṭuruq'.

Ibn Zayd said: "'ḥubuk' refers to the strength of heavens", then he recited the verse: ﴿and built above you seven mighty ˹heavens˺﴾ {Sūrat An-Nabaʾ}. 'maḥbūk' means 'strong creation'.

ʾImrūʾ Alqays said: "I am carried by a horse that has a thin waist… and also muscular and strong." (The poet used the word 'maḥbūk' to refer to the strength of the horse)

ʿAbdullah ibn ʿUmar (may Allah be pleased with him and his father) said: "It is the seventh heaven."

Qurʾān (51:8) ﴿Surely you﴾ people of Makkah ﴿are ˹lost˺ in conflicting views﴾ about the Qurʾān and Muḥammad as some of you believe the truth while others deny it.

Others stated that this verse was revealed about 'al-muqtasimīn' (those who divided the Scriptures).

Some stated that it is a response to those who falsely claimed that the Prophet was a magician, a sorcerer, a poet, a false Prophet, a lunatic or someone who repeats old myths.

Qurʾān (51:9) ﴿Only those ˹destined to be˺ deluded are turned away from it﴾ 'yūʾfak' means 'turned away'. They are turned away from the belief in the Qurʾān and Muḥammad. Those are deprived of belief because they deny the truth.

Others stated that the false accusations about the Prophet (PBUH) like being a magician, a liar, a sorcerer, or a lunatic drive away people from

believing in Islam. Mujāhid said: "The meaning of 'yūʾfak ʿan' is 'turned away for'". Alqutaybiyy said: "For the saddle which was shaking… and the color of salt was on its edges." (He used ''ʿan' which means 'for' in this context."

Qurʾān (51:10) ﴿Condemned are the liars﴾ 'qutil' means 'cursed' and 'kharāṣūn' means 'liars'

Ibn ʿAbbās (may Allah be pleased with him and his father) said: "'kharāṣūn' means 'the doubters'. Those are the ones who stayed at the routes which led to Makkah during Ḥajj to drive people away from the truth of Islam by spreading false accusations about the Prophet (PBUH)."

Mujāhid said: "These are the soothsayers who make up lies about the unseen world (1349/A)."

Qurʾān (51:11) ﴿those who are ⌜steeped⌝ in ignorance﴾ 'ghamrah' means being immersed in oblivion and misconceptions ﴿totally heedless﴾ 'sāhūn' means 'heedless and immersed in distraction.

Qurʾān (51:12) ﴿They ask ⌜mockingly⌝, ﴿When is this Day of Judgment?﴾ 'yawm ʾaddīn' means 'the day of Judgment and Reckoning.

Qurʾān (51:13) ﴿⌜It is⌝ the Day they will be tormented over the Fire﴾ 'yuftanūn' means 'tormented and completely burnt' like the purification of gold with fire. The word ''alā' refers to a similar meaning to the verse: ﴿when they will be detained before the Fire)

Others stated that ''alā' means the letter 'bā'' which refers to the day in which they will be tormented by Fire.

The keepers of Hell will say:

Qurʾān (51:14) ﴿Taste your torment!﴾ 'fitnatakum' means 'your torment' ﴿This is﴾ it is 'hadhā' and not 'hadhih' because it refers to 'fitnah' as 'torment' which is 'masculine': the reference was to the meaning of 'fitnah' ﴿what you sought to hasten﴾ in this world.

Qurʾān (51:15) ﴿Indeed, the righteous﴾ the ones who avoid polytheism ﴿will be amid Gardens and springs﴾ 'jannāt' means 'gardens' and ''uyūn' means 'rivers'

Qurʾān (51:16) ﴿Receiving﴾ the word ‘ʾākhizīn’ is ‘manṣūb’ in a state of being a circumstantial adverb (ḥāl) ﴿what their Lord will grant them﴾ the rewards and different kinds of honor. Saʿīd ibn Jubayr said: “They are committed to their Lord’s commands and they stick to mandatory deeds.”

﴿Before this, they were﴾ before entering Jannah ﴿truly good-doers﴾ in this world. Others stated that they were committed to the commands of mandatory deeds as good-doers ‘muḥsinīn’.

Qurʾān (51:17) ﴿they used to sleep only little in the night﴾ There is a difference of opinions with regards to the word ‘mā’. Some stated that it is a negation which means ‘they were few righteous people who didn’t sleep at night; they used to stay up to pray and worship Allah’. Others stated that ‘mā’ means ‘ʾalladhī’. In this case, the sentence is connected in the verse which means ‘they used to sleep only little in the night’. If ‘mā’ is mentioned before the verb, it means a ‘maṣdar’ (a noun derived from a verb) like the verse: ﴿for their wrongdoing) {Sūrat An-Naml}. ‘bimā ẓalamū means ‘by their wrongdoing’.

The word ‘qalīlā’ is ‘manṣūb’ because it is an adjective ‘naʿt’ of what was mentioned before. Some stated that ‘mā’ is in a relative clause ‘ṣilah’ which means ‘they used to sleep little in the night’.

Muḥammad ibn ʿAliyy ibn Alḥusayn said: “They used to stay up until they pray ʿishāʾ.” Anas ibn Mālik (may Allah be pleased with him) said: “They used to pray between Maghrib and ʿishāʾ.”

Ibn ʿAbbas (may Allah be pleased with him and his father) and Muṭarrif said: “They pray in the beginning or middle of every night to Allah, the Almighty.” Alḥassan said: “They used to sleep little in the night and they sometimes become very active in the last hour of the night (saḥar).”

Qurʾān (51:18) ﴿and pray for forgiveness before dawn﴾ ‘ʾasḥār’ is the plural of ‘saḥar’ (1349/B) which is the last one-sixth of night. They ask for forgiveness of their sins.

Ibn ʿUmar (my Allah be pleased with him and his father) said: “They pray.” Aḍaḥāk said: “The prayer of Fajr.” Alʾaḥnaf ibn Qays said: “I closely

analyzed my deeds according to the standard of the good deeds done by the people of Jannah so I found out that there is a huge gap which cannot be bridged because they used to sleep only little in the night. And I closely analyzed my bad deeds according to the bad deeds committed by the dwellers of hellfire so I found out that they are people who have nothing good in their hearts; they disbelieve the Book of Allah and His Messenger as well as their disbelief of resurrection after death. We concluded that the best people among us are those who have mixed goodness with evil."

'hujūʿ' means 'sleeping'. The poet said: "I am insomniac due to hearing about Rayḥānah's news… while my peers are sleeping." (He used the word 'ḥujūʿ' which means 'sleeping'.

Qurʾān (51:19) ﴿And in their wealth there was a rightful share﴾ which they voluntarily committed themselves to ﴿for the beggar and the poor﴾ Ibn ʿAbbās (may Allah be pleased with him and his father) and Saʿīd ibn Almusayib said: "'sāʾil' (beggar) means 'the one who asks people to give him money and 'maḥrūm (poor) is the one who doesn't have specified share of Muslims' money. Qatādah and Azzuhriyy said: "'sāʾil' is the one who asks people to give him money but 'maḥrūm' is the one who people think that they are not in need of charity because they do not beg." Ibrāhīm said: "'maḥrūm' is the one who doesn't have a share of the spoils of war (the one who is prohibited from receiving any share of the spoils of war)." The evidence for this understanding is the narration of Sufyān via Qays ibn Muslim via Alḥassan ibn Muḥammad stated that the Messenger of Allah (PBUH) sent an expedition which came back with spoils of war but other people who didn't join the expedition wanted to take their shares so the verse was revealed. (1)

(1) **The Assessment of reliability of the chain of transmitters:**
- Its narrators are trustful.

The authentification of Hadith:
- Ibn Abi Shiebah narrated it in his compiler 6/497 (33217), Aṭ-Ṭabary narrated it in (the Bayan Collector) 26/202-203, Ibn Abi Ḥatim narrated it in (the Interpretation of Great Qur'an) 10/3311, and As-Siuṭy narrated it in (the Walflower Pearls) 6/135 attributing it to Ibn Al-Munzir and Mardwaih.

ʿikrimah said: "'maḥrūm' is the one who doesn't have any financial growth." Zayd ibn ʾAslam said: "This is the one who lost his crops, plants, or offspring of cattle."

(2837) I heard Alḥusayn ibn Muḥammad ibn Alḥusayn say, Muḥammad ibn ʿAliyy ibn Alḥassan Aṣūfī said, Alḥassan ibn ʿAliyy Alfārisī said, ʿAmr ibn Annāqid said, Yazīd ibn Hārūn said, Muḥammad ibn Muslim Aṭāʾifiyy via Ayūb ibn Mūsā via Muḥammad ibn Kaʿb Alquraẓiyy said: "'maḥrūm' is the one who faced a calamity as in the verse: ﴿We have truly suffered a ⌜great⌝ loss. In fact, we have been deprived ⌜of our livelihood) {Al-Wāqiʿah: 66-67} [1]

(2838) (Fabricated narration) I heard Alḥusayn ibn Muḥammad ibn Fanjuwaīh say, ʿUmar ibn Aḥmad ibn Alqāsim said, Muḥammad ibn Ayūb said, Abū Bakr ibn Abī shaybah said, Ghundar via Shuʿbah via ʿāṣim Alʾaḥwal via Abī Qilābah said: "A man from Yamāmah had great wealth which was flooded and lost so one of the Prophet's companions said: 'This man is 'maḥrūm'; give him a portion of your money'". [2]

Ashaʿbiyy said: "I struggled to know what 'maḥrūm' means. I asked about its meaning during the past 70 years but I still haven't gained any knowledge about its meaning." (1350/A)

'maḥrūm' linguistically means 'deprived' (mamnūʿ). ʿAlqamah ibn ʿAbdah Atamīmiyy said: "If a provision is decreed, you will receive it… but if

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(1) **{2837} The Assessment of reliability of the chain of transmitters:**
- Its narrators are trustful, and it contains Al-Ḥasan Ibn 'Ali who was accepted by Ad-Darqaṭny.

The authentification of Hadith:
- Al-Baghawy mentioned it in (the Signs of Revelation) 7/375, and Qurṭuby mentioned it in (the Collector of Qur'an Rules) 17/39.

(2) **{2838} The Assessment of reliability of the chain of transmitters:**
- Its chain contains An-Nahawandy who used to narrated the fabricated(mawdu') hadiths.
- **The authentification of Hadith:** Ibn 'Aṭiah stated it in (the Brief Editor) 5/175 without a chain.
- See: (the Collector of Qur'an Rules) bu Al-Qurṭuby 17/39, and (the Interpretation of Great Qur'an) by Ibn Kathir 13/215, and As-Siuṭy, in (The Wallflower Pearls) 6/135, attributed it to Ibn Al-Munzir.

you have nothing, you will not receive anything." (He used the word 'maḥrūm' which means 'someone who is deprived or has nothing)

(2839) (Weak narration) I heard Abū Sahl ʿAbd Al-Malik ibn Muḥammad ibn Aḥmad Almuqriʾ say, Abū Bakr Aḥmad ibn Mūsā said, Abū Bakr Muḥammad ibn Ḥamdūn ibn Khālid said, ʿAliyy ibn ʿUthmān Annufayliyy Alḥarrāniyy said, ʿAliyy ibn ʿAyāsh Alḥimṣī said, Saʿīd ibn ʿimārah ibn Ṣafwān Alkalāʿiyy via Alḥārith ibn Annuʿmān the sororal nephew of Saʿīd ibn Jubayr said: "I heard Anas ibn Mālik (may Allah be pleased with him) state that the Messenger of Allah (PBUH) said: 'O Anas, woe to the rich in the Day of Judgment because of their abandonment of the poor. The poor will say: 'O our Master, they took our rightful share which You Have ordained for us'. Allah Will say: 'By My Might, I Will let you become closer to me and I Will reject them (rich people)'. Then the Messenger of Allah (PBUH) recited: "giving a rightful share of their wealth to the beggar and the deprived". (1)

Qurʾān (51:20) ﴿There are signs on earth﴾ 'ʾayāt' means 'signs and lessons to be learnt' which become clear by walking through earth (through mountains, rivers, plants, and debris of destroyed nations)

﴿for those with sure faith﴾ 'mūqinīn' means 'those who have knowledge and certainty of the Oneness of Allah and the truth of Prophet Muḥammad's Prophethood.

Qurʾān (51:21) ﴿as there are within yourselves﴾ signs and lessons learnt, too ﴿Can you not see?﴾.

(2840) I heard Abū Alḥusayn Aḥmad ibn Muḥammad ibn Jaʿfar ibn Aṭayib Alkalābādhiyy directly say to me that Abū Bakr Muḥammad ibn ʿUmar ibn Ḥafṣ

(1) **{2839}The Assessment of reliability of the chain of transmitters:**
- Its chain contains the two weak (da'if) narrators Sa'id Ibn 'Imarah and Al-Ḥarth Ibn Nu'mān, and it also contains some narrators whom I did not find.

The authentification of Hadith:
- Al-Qurṭuby stated it in (the Collector of Qur'an Rules) 17/39, attributing it to Ath-Tha'laby, and and As-Siuṭy, in (The Wallflower Pearls) 6/136, attributed it to Al-'Askary in (Al-Mawa'iz) and Ibn Mardawaih, on the authority of Anas Ibn Malik, may allah be pleased with him.

said, Asarriyy ibn Khuzaymah Alʾabīūrdiyy said, Abū Nuʿaym said, Sufyān via Ibn Jurayj via Muḥammad ibn Almurtafiʿ via Ibn Azzubayr interpreted "as there are within yourselves. Can you not see?" as the ability to defecate and urinate. (1)

Almusayib ibn Sharīk said: "The ability to eat and drink from one place which comes out from two places. If a human being drank pure milk, it will get out through defecation and urination; this is a sign within yourselves."

Alḥassan and Abū Bakr Alwarrāq interpreted "as there are within yourselves. Can you not see?" as the transition from weakness to strength and from strength to weakness, the inevitability of death, inability to move, weakness of resolve and determination."

Then Allah, the Almighty taught us about the place of provision which cannot be reached by thieves or predators:

Qurʾān (51:22) ﴿In heaven is your sustenance﴾ which is rain and snow that plants grow with then people utilize as provision. Saʿīd ibn Jubayr said: "That is snow and every well." The people of insight interpreted "In heaven is your sustenance" as provision which grows with rain (1350/B); plants are a source of sustenance for you. The rain is called 'samāʾ' (heaven) because it comes down from it.

The poet said: "If rain came down to a certain nation… we take care of the plants regardless of people's anger." (He used the word 'samāʾ' to refer to rain)

Ibn Kaysān said: "This means that the Master of heaven is the one who guarantees sustenance for you." The word 'fi' (in) means ''alā' (on) like the verse: ﴿and crucify you on the trunks of palm trees﴾ {Sūrat Tāhā: 71}. And the brevity in the verse ﴿Ask the land﴾ {Yūsuf: 82}. And finally, the verse: ﴿There is no moving creature on earth whose provision is not guaranteed by Allah﴾ {Hūd: 6}.

(2841) (Weak narration) I heard ʿaqīl ibn Muḥammad say, Abā Alfaraj Albaghdādiyy said, Muḥammad ibn Jarīr said, Ibn Ḥumayd said, Hārūn ibn

(1) **{2840} The Assessment of reliability of the chain of transmitters:**
- Its transmitters are trustful.

The authentification of Hadith:
- Aṭ-Ṭabary narrated it in (the Bayan Collector) 26/204, and Ibn Abi Ḥatim in (the Interpretationof Great Qur'an) 10/3312.
- See: (the Wallflower Pearls) by As-Siuṭy 6/137.

Almughīrah who is one of the people of opinion (Ahl ʾArraʾī) via Sufyān Athawriyy said, Wāṣil Alʾaḥdab recited "In heaven is your sustenance" then said: "My sustenance is in heaven and I am still looking for it on earth?". He entered a ruined garden and stayed there for three days without food. On the third day, he found a wicker which had some dates. When his brother who had a purer heart got into the ruined garden, they found another wicker. They lived like that until the separation of death." (1)

(2850) I heard Ibn Fanjuwaīh say, Ibn Ḥabash said, Ibn Mujāhid said, Ibrāhīm ibn Hāshim Albaghawiyy said, Ibn Bazzah said, Ḥassan ibn Muḥammad ibn ʿUbayd Allah ibn Abī Yazīd via Shibl ibn ʿAbbād via Ibn Muḥayṣin read "In heaven is your All-Provider" ('Rāziqukum' with ʾalif) referring to Allah, the Almighty. Ḥumayd and Mujāhid read it like that, too. (Qirāʾah shādhah) (2)

[162] [163] ﴿and whatever you are promised﴾ Mujāhid said: "Promised with good and bad things". Aḍaḥāk said: "Promised with Jannah and hellfire."

(2851) I heard Ibn Fanjuwaīh say, Mūsā ibn Muḥammad said, Alḥassan ibn ʿAlwaīah said, Ismāʿīl ibn ʿīsā said, Almusayib ibn Sharīk said, Abū Bakr ibn ʿAbdillah said: "I heard Ibn Sīrīn say: "'and whatever you are promised' is the Day of Judgment." (3)

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(1) **{2841} The Assessment of reliability of the chain of transmitters:**
- Its chain contains some unknown narrators, and the weak (da'if) narrator Ḥamid.

The authentification of Hadith:
- Aṭ-Ṭabary stated it in (the Bayan Collector) 26/205. See: (the Collector of Qur'an Rules) by Al-Qurṭuby 17/41, and (the Interpretation of Great Qur'an) by Ibn Athir 13/216.

(2) **{2850} The Assessment of reliability of the chain of transmitters:**
- Its chain of narrators has some narrators whom I did not find,, and it has Al-Ḥasan Ibn abi Yazid who was accepted.
- **The authentification of Hadith:**
- Al-Qurṭuby narrated it in (the Collector of Qur'an Rules) 17/41, see: (the Abnormal recitations) by 'Abdel Fatāḥ (p.85).

(3) **{2851} The Assessment of reliability of the chain of transmitters:**
- Its chain has some narrators whom I did not find, and it has the two distracted narrators Al-Musaib Ibn Sharik.

The authentification of Hadith:
- Al-Waḥdy stated it in (The Mediator), on the authority of Muqātil, and Al-Qurṭuby mentioned it in (the Collector of Qur'an Rules) 17/41, on the authority of Ibn Sirin and Ar-Rabi'.

Qurʾān (51:23) ﴿Then by the Lord of heaven and earth! ˹All˺ this is﴾ which is the matter of provision that was mentioned ﴿certainly as true as you can speak!﴾ most of the Qurrāʾ read 'mithla' with 'fatḥah' on the 'lām' which means 'kamithl': 'as the fact that you can speak and say: "There is no god worthy of worship except Allah and Muḥammad is the Messenger of Allah". This is the opinion of Abū ʿUbayd and Abū Ḥātim. Some Arabs always make 'mithl' 'manṣūb': 'A man like you told me' (mithlak)' and 'I passed by a man like you' (mithlak).

Abū Bakr, Almufaḍal, Yaḥīā, Alʾaʿmash, Ḥamzah, Alkisāʾiyy, Khalaf, Ibn Abī Isḥāq, and Aljaḥdariyy read 'mithlu' as 'marfūʿ' due to being an adjective 'naʿt' of the word 'ḥaq' (true) or it can be considered a 'badal' (substitute). Others stated that it is 'manṣūb' as a 'maṣdar'

(1351/A) Some stated that it is considered a 'maṣdar' like saying: It is really true 'laḥaq ḥaqā'. Others stated that it is a circumstantial adverb (ḥāl) mentioned after indefinite noun like saying: This is a man standing 'rajul qāʾimā'. It is like saying: 'This is similar to your speech'.

Some stated that it means: 'You are able to speak'. And others stated that it is in a state of being 'marfūʿ' but it is 'mabnī' (a vowel mark that is fixed in the end of a word) with 'fatḥah' due to being mentioned with another 'mabnī' word (mā).

Some stated that it means: 'As you are able to speak because I have given you such ability as the fact that your provision is guaranteed.'

Some wise men said: "Every person speaks with his own tongue and no one can speak with another person's tongue which is a fact like receiving your own specified provision and inability of consuming the provisions given to other people."

With regards to this verse, Alḥassan (may Allah grant him mercy) said: "I heard that Allah's Prophet said: **"May Allah curse those who didn't believe Allah's swearing: "Then by the Lord of heaven and earth! ˹All˺ this is certainly as true as you can speak!".** (Aṭabariyy and Ibn Abī Ḥātim)

(2860) I heard ʾUstādh Abū Alqāsim Alḥassan ibn Muḥammad ibn Alḥassan ibn Ḥabīb (may Allah grant him mercy) say, Abū Alḥassan

Alkāriziyy, Abū Aṭayib Alkayāṭ, and according to the literal narration of Abū Muḥammad Yaḥīā ibn Manṣūr Alḥākim said, Abū Rajā Muḥammad ibn Aḥmad Alqāḍī, Abū Alfaḍl Alʿabbās ibn Alfaraj Arrayāshī Albaṣriyy said: "I heard Alʾaṣmaʿiyy say: 'One day, I was coming from the big masjid in Baṣrah then a harsh, foolish desert Arab appeared while raising his sword and holding a bow on a she-camel. He came closer, greeted me, then said: 'Where are you from?'. I said: 'I am one of the people of Banī Alʾaṣmaʿ'. He said: 'Are you Alʾaṣmaʿiyy?'. I said: 'Yes'. He said: 'Where were you coming from?'. I said: 'I came from a place which people recite the Words of the Most-Merciful'. He said: 'Does the Most-Merciful have Words which human beings recite?'. I said: 'Yes'. He said: 'Then recite something to me'. I said: 'Dismount your ride!'. He came down and I started reciting Sūrat ʾAdh-Dhārīāt until I reached the verse: "In heaven is your sustenance and whatever you are promised", he then said: 'O ʾAsmaʿiyy, is this the Word of the Most-Merciful?'. I said: 'Yes, by the One who sent Muḥammad as a Messenger, this is the Word of Allah which was revealed to His Prophet'. He said: 'O ʾAṣmaʿiyy, that's enough'. He stood and headed towards his she-camel to slaughter it. He slaughtered it with its skin and said: 'Help me out distribute this!'. We distributed the she-camel to every person who passed by us. Then he broke his sword and bow and buried them under the sand then headed towards the desert while reciting the verse: "In heaven is your sustenance and whatever you are promised". I kept on harshly blaming and belittling myself (1351/B) and said to myself: 'I haven't reflected upon the verse like the Bedouin'. Then I performed Ḥajj with Arrāshīd and while I was going around the Kaʿbah, I heard a very weak voice saying talbīah so I turned my head and saw the Bedouin having a very thin body and yellow skin. He greeted me then took my hands to let me sit behind the 'maqām' (a small square stone associated with Ibrāhīm {PBUH}). Then he said to me: 'Recite to me the Words of the Most-Merciful!'. I started reciting Sūrat ʾAdh-Dhārīāt until I reached the verse: "In heaven is your sustenance and whatever you are promised". The Bedouin said: 'I bear witness that the promise of the Most-Merciful is true'. He added: 'Is there something after that?'. I said: 'Yes:

"Then by the Lord of heaven and earth! ʿAllʾ this is certainly as true as you can speak!". The Bedouin screamed and said: "Glory be to Allah, who was the reason for the anger of 'Al-Jalīl' (the source of all attributes of greatness) that He swore by Himself? Is it that people didn't believe Him, therefore He swore by Himself?' He repeated this three times then his soul got out of his body." (1)

(2861) I heard Ibn Fanjuwaīh say, Ibn Shanabah said, Aḥmad ibn Jaʿfar ibn Ḥimdān said, Abū Ḥātim said, Shabāb said, Ṣadaqah said, Alwaḍīn ibn ʿAṭāʾ via Yazīd ibn Marthad stated that a man was hungry in an empty place so he said: "O Allah, grant me Your sustenance which You have promised me with". He felt full and his thirst was quenched without any food or water. (2)

(2862) I heard Ibn Fanjuwaīh say, Muḥammad ibn Alqāsim ibn Alkhaṭīb said, Ismāʿīl ibn Alʿabbās ibn Muḥammad Alwarrāq said, Alḥusayn ibn Saʿīd Abū Muḥammad Almakhramiyy said, ʿAliyy ibn Yazīd Aṣudāīiyy said, Fuḍayl ibn Murzaq via ʿAṭīah Alʿūfī via Abī Saʿīd Alkhudriyy (may Allah be pleased with him) stated that the Messenger of Allah (PBUH) said: "If one of you tried to escape from his provision, it will run after him like death." (3)

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(1) **{2860} The Assessment of reliability of the chain of transmitters:**
- Its contains some narrators whom I did not find, and the compiler Shiekh was accused of lying by Al-Ḥākim

The authentification of Hadith:
- See: (Al-Kāshif) by Az-Zamakhshary 4/400, (At-Tawabīn) by Ibn Quaamah Al-Maqdisī (p.279), and (the Collector of Qur'an Rules) by Al-Qurṭuby 17/42.

(2) **{2861} The Assessment of reliability of the chain of transmitters:**
- Its chain of narrators has some narrators whom I did not find, the weak (da'if) narrator Ṣadaqah and Al-Waḍin who was honest but bad at memorization.

The authentification of Hadith:
- See: (the Collector of Qur'an Rules) by Al-Qurṭuby 17/42.

(3) **{2862} The Assessment of reliability of the chain of transmitters:**
- Its chain has the Layyn narrator 'Ali Ibn Yazid and Fuḍail Ibn Marzūq, who was honest but had illusions. And It has some narrators whom I did not find.

The authentification of Hadith:
- Al-Qurṭuby mentioned it in (the Collector of Qur'an Rules) 17/43, attributing it to Ath-Tha'laby.

Someone chanted: "Closeness and distance are provided by Allah. But if you do not do your best… you can never make excuses."

Diʿbil said: "I do my best to receive my provision… and my provision is running after me. My effort may reach a provision but… my provision will certainly reach me."

It was narrated that a group of desert Arabs lost all their crops so they were distressed but a female desert Arab said: "Why are you hanging your heads while your chests are filled with sadness? He is our Lord, He Knows everything about us, and He is the One in control of our Provision which will come to us according to His Will." Then she chanted: "If there is a provision decreed by Allah inside a huge, solid,

and smooth boulder… which is buried inside the sea. Then something will crack the boulder open for you to get your provision. And if your provision is in the seven heavens… you would easily ascend to get your provision. You will certainly get what is recorded in the Preserved Tablet… and if you cannot get it, it will come all the way for you."

Qurʾān (51:24) ﴿Has the story of Abraham's honored guests reached you﴾ O Muḥammad. Ibn ʿAbbās (may Allah be pleased with him and his father) and Muqātil said: "They were 12 angels."

Muḥammad ibn Kaʿb said: "They were Jibrīl along with seven angels (PBUT)." ʿaṭāʾ and others said: "They were three: Jibrīl, Mīkāʾīl, and a third angel (PBUT)."

Ibn ʿAbbās (may Allah be pleased with him and his father) said: "Allah described them as honored because they weren't scared."

ʿAbd Al-ʿAzīz Alikinānī said: "They were honored in Allah's Eyes. This is similar to the verse: ﴿those ⌜angels⌝ are only ⌜His⌝ honored servants﴾ {Al-ʾAnbīāʾ: 26}.

(2863) I heard Muḥammad ibn Alqāsim ibn Aḥmad Alfaqīh say, ʿAbdullah ibn Aḥmad Ashaʿrāniyy said, ʿAbd Al-Wāḥid ibn Muḥammad ibn

Saʿīd Alʾarghīāniyy said, Muḥammad ibn ʿAbd Al-Wahhāb said: "ʿAliyy ibn ʿAthām said: 'I have 'harīsah' (ground flour with meat), what do you think?'. I said: 'I love it so much!'. He said: 'let's go'. We entered his house and he kept on calling his servant who was absent. He let me sit then he immediately brought 'harīsah' with a copper pot and tray while carrying a handkerchief. I said: 'Surely to Allah we belong and to Him we will all return, had I known that you would do that, I wouldn't have come!'. He said: 'Do not worry at all. You are considered honored by me and the honored person must be served by the host himself'". (1)

Abū ʾUsāmah via SHibl via Ibn Abī Najīḥ via Mujāhid interpreted "Has the story of Abraham's honored guests reached you?" as: "He served them in person."

Abū Bakr Alwarrāq and Ibn ʿaṭāʾ said: "They were named honored because the guests of the honored person are honored. Ibrāhīm (PBUH) was the most generous and powerful person at that time."

Qurʾān (51:25) ﴿When they entered his presence and greeted ⌜him with⌝, ﴿Peace!﴾ 'salāmā' means 'we greet you with a greeting' ﴿He replied, ﴿Peace﴾ 'salām' means 'peace be upon you' (I am peaceful or my response is with peace)

The people of Kūfah except ʿāṣim read 'silm' with 'kasrah' under 'sīn'.

﴿⌜Then he said, ﴿You are⌝ unfamiliar people,﴾ 'munkarūn' means 'strangers which are unknown to us'- Prophet Ibrāhīm (PBUH) never saw people like them before. Some stated that they didn't ask for permission before getting in Ibrāhīm's house therefore, he expressed his disapproval. (1352/B) (Qurṭubiyy)

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(1) **{2863} The Assessment of reliability of the chain of transmitters:**
- Its compiler Shiekh was not mentioned in invalidation or rectification, as well as 'Abdel Waḥid Ibn Muḥammad.

The authentification of Hadith:
- See: (the meanings of Qur'an) by Az-Zajaj 5/54, (the Jokes and Eyes) by Al-Marudy 5/369, and (the Signs of Revelation) by Al-Baghawy, and (the Wallflower Pearls) by As-Siuṭy 6/138.

Abū Alʿālīah said: "He doubted that they were strangers because of their greeting of peace which wasn't present in that time and place."

Qurʾān (51:26) ﴿Then he slipped off﴾ 'rāgh' means 'leaned to' ﴿to his family﴾ Alfarrāʾ said: "The word 'rāgh' is only used with going or coming with fear."

﴿and brought a fat ˹roasted˺ calf﴾ Qatādah said: "Most of Ibrāhīm's wealth was cows."

Qurʾān (51:27) ﴿and placed it before them, asking, ﴿Will you not eat?﴾ They didn't eat so he asked them that question.

Qurʾān (51:28) ﴿so he grew fearful of them﴾ 'ʾawjas' means 'felt'. He feared that they were plotting something against him because they didn't eat anything. Ibn ʿAbbās (may Allah be pleased with him and his father) said: "He felt that they were angels who were sent with punishment."

﴿They reassured ˹him˺, ﴿Do not be afraid,﴾ O Ibrāhīm, we are sent by Allah to you ﴿and gave him good news of a knowledgeable son﴾ The son will reach adulthood and become knowledgeable. This son is Isḥāq (PBUH) because he is the son of Sarah. This is Sarah's story and not Hājar's. (Qurṭubiyy and Aṭabariyy)

Only Mujāhid said: "This is Ismāʿīl (PBUH)." (This is not correct)

Qurʾān (51:29) ﴿Then his wife came forward with a cry﴾ 'ṣarrah' means 'a cry'. ʿikrimah said: "It means 'a scream'". Some stated that it is a cry like 'oh'. Others stated that she said: 'Alas for me!' and that her coming wasn't literal. The verb 'ʾaqbal' means engaged in something.

﴿clasping her forehead ˹in astonishment˺﴾ Ibn ʿAbbās said: "'ṣakat' means 'struck her face". Others stated that she hit her forehead in astonishment like most women do when they see something strange or astonishing. The word 'ṣak' originally means 'hit'.

﴿exclaiming, ﴿A barren, old woman!﴾ How can a barren, old woman give birth to a baby? Sārah (may Allah be pleased with her) never gave birth to any child before that. She gave birth after one year of receiving the good news. Sārah (may Allah be pleased with her) gave birth when she was 99 years old and Ibrāhīm (PBUH) was 100 years old."

(2864) I heard Abū Bakr Muḥammad ibn ʿUbdūs directly say to me that Abū Sahl Alqaṭān said, Yaḥīā ibn Jaʿfar said, Yazīd ibn Hārūn said:

(2865) I heard Fanjuwaīh say, Ibn Yūsuf said, Yūsuf ibn Yaʿqūb ibn Yūsuf said, Naṣr ibn ʿAliyy- both said, Nūḥ ibn Qays said, ʿAwn ibn Abī Shaddād stated that Ibrāhīm presented a roasted calf to his honored guests then Jibrīl (PBUH) passed his wing on it so it was brought back to life walking around the house until it found its mother. Therefore, Ibrāhīm PBUH) knew that they were angels then after he and Sārah (may Allah be pleased with her) received their good news, she expressed her feelings (1353/A):

Qurʾān (51:30) ﴿but they said, 'It will be so﴾ as we have told you and given you the good news ﴿This is what your Lord said﴾ to give your wife the good news ﴿and He is the Wise, the All Knowing'﴾ His actions are according to His ultimate Wisdom and He is All-knowing of everything. (Qurṭubiyy) (1)

Qurʾān (51:31) ﴿Abraham asked, ﴿What is your mission, O messengers?﴾ 'khaṭb' means 'story and matter'.

Qurʾān (51:32) ﴿They replied, ﴿We have actually been sent to a wicked people﴾ 'mujrimīn' means 'committed disbelief and sins'.

Qurʾān (51:33) ﴿to send upon them stones of ˹baked˺ clay﴾ the clay is baked like bricks.

Alkalbiyy said: "They are made of something called 'sink' and 'kal' which is stones and clay in Farsi respectively. Allah says: ﴿that pelted them with stones of baked clay﴾ {Hūd: 82}. 'sijīl' means stones of baked clay."

Qurʾān (51:34) ﴿marked﴾ 'musūamah' means 'marked'. It was narrated that Alḥassan said: "'musūamah' means 'known to be the stones of punishment."

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(1) **{2864-2865} The Assessment of reliability of the chain of transmitters:**
- The compiler narrated it from two (chains)sources: the first chain has some honest narrators, and the second chain has some unknown narrators, and Yusuf Ibn Ya'qūb who did nothing.

The authentification of Hadith:
- See: (Al-Kāshif) by Az-Zamakhshary 4/402, (the Collector of Qur'an Rules) by Al-Qurṭuby 17/46, and (the Lights of Revelation) by Al-Baiḍāwy 5/97.

Some stated that every stone has a specific name of the punished person. Others stated that 'musūamah' means that they resemble rings. (1)

Alkalbiyy said: "They have reddish black stripes. The stones struck groups and individual people alike; no one was able to escape.

﴿by your Lord for the transgressors﴾

Qurʾān (51:35) ﴿Then ⌜before the torment⌝ We evacuated the believers from the city﴾ the believers who were living in the cities of Lūṭ (PBUH); the ones who believed in Allah's Prophets and signs.

Qurʾān (51:36) ﴿But We only found one family that had submitted ⌜to Allah⌝﴾ the house of Lūṭ (PBUH) and his two daughters. Some stated that Lūṭ and his family members were three. Qatādah said: "If they were more than this number, Allah, the Almighty would have saved them for people to know that belief leads to protection."

Qurʾān (51:37) ﴿And We have left a sign there﴾ Ibn Jurayj said: "The baked stones". Alfarrāʾ said: "We have left it as a sign and lesson."

﴿for those who fear the painful punishment﴾ similar to the verse: ﴿And We did leave ⌜some of⌝ its ruins as a clear lesson for people of understanding﴾ {Al-ʿAnkabūt: 35}.

Qurʾān (51:38) ﴿And in ⌜the story of⌝ Moses ⌜was another lesson,⌝﴾ Allah Has also left a sign and lesson in the story of Mūsā. Alfarrāʾ said: "This is by means of conjunction to "There are ⌜countless⌝ signs on earth for those with sure faith". And in ⌜the story of⌝ Moses ⌜was another lesson,⌝ when We sent him to Pharaoh with compelling proof﴾ 'sulṭān mubīn' means 'a clear proof' of the miracle of the staff.

Qurʾān (51:39) ﴿but Pharaoh was carried away by his power﴾ 'tawalā' means turned away and shunned faith. 'rukn' means the strength of his power

(1) Aṭ-Ṭabary stated it in (the Bayan Collector) 12/96, in the part of Surah Hūd, attributing it to As-Sudy. Al-Baghawy, in (the Signs of Revelation) 4/194, attributed it to Al-Ḥasan and As-Sudy, and Al-Qurṭuby mentioned it in (the Collector of Qur'an Rules) 17/48.

and his nation like the verse: ﴿If only I had the strength ⌜to resist you⌝ or could rely on a strong supporter﴾ {Hūd: 80}. Prophet Lūṭ (PBUH) wished that he had a strong tribe (rukn shadīd)

Almūʾrij interpreted 'rukn' as 'side': "He turned his back".

saying ⌜of Moses⌝, ﴿A magician or a madman!﴾ Abū ʿUbaydah said: "'ʾaw' (or) means 'wa' (and) because they said both of them." (Weak opinion)

Almūʾrij and Alfarrāʾ both said that opinion.

Abū ʿUbaydah chanted the poetry of Jarīr: "Are you opting for the tribes of Ṭuhiah and Alkhishāb instead of… Thaʿlabah Alfawāris and Riāḥā." (The poet used the word 'ʾaw' (or) which means 'wa' (and)) (1353/B)

'ʾaw' can mean 'and' like the verse: ﴿and do not yield to any evildoer or ⌜staunch⌝ disbeliever﴾ {Al-ʾInsān: 24}.

'wa' (and) may mean 'ʾaw' (or) like the verse ﴿then marry other women of your choice—two, three, or four) {An-Nīsāʾ: 3}.

Qurʾān (51:40) ﴿So We seized him and his soldiers﴾ due to Allah's wrath ﴿casting them﴾ 'nabadhnāhum' means 'casting them' ﴿into the sea﴾ 'yam' means 'sea' ﴿while he was blameworthy﴾ Pharoah who was blameworthy.

Qurʾān (51:41) ﴿And in ⌜the story of⌝ ʿĀd ⌜was another lesson,⌝ when We sent against them the devastating wind﴾ 'ʿaqīm' means 'a wind that doesn't carry clouds nor does it pollinate plants. It also doesn't have mercy nor does it have blessings. It never causes rain to drop.

Qurʾān (51:42) ﴿There was nothing it came upon that it did not reduce to ashes﴾ like plants which intermingled with each other and dried out. Ibn ʿAbbās (may Allah be pleased with him and his father) said: "'ramīm' means 'a devastated thing'". Muqātil said: "Like something that is worn-out." Qatādah said: "Like decomposed trees." Abū Alʿālīah said: "Like crushed dust." Yamān said: "The leftovers of the food which cattle consume." Mujāhid said: "Worn-out and in shreds." The poet said: "He has an offspring that brings about shame upon him… which will last after the decomposition of bones." (The poet used the word 'ramīm')

The lips are called: ‘maramah and miqamah’ (the place of eating and remnants of food).

The word ‘ramīm’ linguistically refers to decomposed bones.

Qurʾān (51:43) ﴿And in ⌜the story of⌝ Thamūd ⌜was another lesson,⌝ when they were told, ﴿Enjoy yourselves﴾ Embrace Islam and enjoy yourselves ﴿for a while﴾ until you die. Some stated that they were given three days to enjoy themselves.

Qurʾān (51:44) ﴿Still they persisted in defying the commands of their Lord﴾ by killing the she-camel. ʿutū’ means ‘the highest point of corruption’ ﴿so they were overtaken by a ⌜mighty⌝ blast﴾ which is their punishment. Alḥusayn ibn Wāqid said: “Every ‘ṣāʿiqah’ in the Qurʾān means ‘punishment’”.

﴿while they were looking on﴾ in the morning.

Most of the Qurrāʾ read ‘Aṣāʿiqah’ which is the description of the punishment. ʿUmar ibn Alkhaṭāb, Ḥumayd, Ibn Muḥyṣin, Mujāhid, and Alkisāʾiyy read ‘Aṣaʿqah’ which refers to something which happens once.

Qurʾān (51:45) ﴿Then they were not able to rise up﴾ they couldn’t rise up again after being punished. They also couldn’t defend themselves ﴿nor were they helped﴾ they couldn’t retaliate. Qatādah said: “They had no power to protect themselves from Allah’s punishment.”

Qurʾān (51:46) ﴿And the people of Noah﴾ Abū Alʿālīah, Naṣr, Abū ʿAmr, ibn Abī Isḥāq, Alʾaʿmash, Yaḥīā, Ḥamzah, Alkisāʾiyy, Khalaf, Ayūb, Salām read ‘qawm’ with ‘kasrah’ which means: ‘and the People of Nūh were also another lesson’. The rest of Qurrāʾ read ‘qawm’ with ‘fatḥah’ which was the choice of Abū ʿUbaydah (1354/A) and Abū Ḥātim which may mean that the ‘mighty blast’ overtook the people of Nūḥ, too- which is the soundest of all opinions. And it may also mean that it is connected to “casting them into the sea while he was blameworthy” which means that they were punished by water like them. The final meaning may refer to an emphasis on reminding others of what happened to the people of Nūḥ.

﴿earlier﴾ this means that they came before ʿĀd, Thamūd, and Pharoah.

﴿They were truly a rebellious people﴾ 'fāsiqīn' means 'disbelievers and rebellious'

Qurʾān (51:47) ﴿We built the universe with ⌜great⌝ might﴾ the universe is connected to the story of Pharoah by means of conjunction because they are both signs of Allah.

﴿and We are certainly expanding ⌜it⌝﴾ Ibn ʿAbbās (may Allah be pleased with him and his father) said: "'mūsiʿūn' means 'All-Powerful'". It was narrated that he also said: "We are expanding the sustenance for Our creation with rain". Some stated that this means that there is a big distance between the heavens and earth." Aḍaḥāk said: "We have made you rich." The evidence for this opinion is the verse: ﴿⌜suitable⌝ compensation—the rich according to his means) {Al-Baqarah: 236} (the word 'mūsiʿ' means rich)

Alqutaybiyy said: "'mūsiʿūn' means 'We Provide great sustenance to our creatures'". Alḥusayn ibn Alfaḍl said: "'mūsiʿūn' means 'All-Knowing of everything'". Alḥassan said: "'mūsiʿūn' means 'the Mighty'".

Qurʾān (51:48) ﴿As for the earth, We spread it out﴾ like a bed. It was expanded and smoothed out for people ﴿How superbly did We smooth it out!﴾ 'māhidūn' means 'smoothed it out'. The plural form of the verse is a majestic plural.

Qurʾān (51:49) ﴿And We created pairs of all things﴾ two different kinds. Ibn Zayd said: "A male and female." Some stated that is the different colors of plants as well as the sweat and sour taste. Others stated the pairs of all things are like: heaven and earth, sun and moon, night and day, land and sea, valleys and mountains, winter and summer, humans and Jinn, belief and disbelief, misery and happiness, hellfire and Paradise, male and female.

﴿so perhaps you would be mindful﴾ so perhaps you would be certain that the One who created these pairs is only One. This verse is a reminder of Allah's Power and Control of creatures and blessings which are either given directly to people or as blessings in disguise.

Qurʾān (51:50) ﴿So, flee to Allah!﴾ escape from Allah's Punishment to His reward by means of belief and avoidance of sins.

Ibn ʿAbbās (may Allah be pleased with him and his father) said: "Escape from Him to Him and obey His commands." Abū Bakr Alwarrāq said: "Escape from the obedience of the devil to the obedience of the Most-Merciful."

(2866) I heard Ibn Fanjuwaīh (may Allah grant him mercy) say, Ibn Yūsuf said, Muḥammad ibn Ḥamdān ibn Sufyān said, Muḥammad ibn Zīād said, Yaʿqūb ibn Alqāsim said (1354/B), Muḥammad ibn Maʿn via Muḥammad ibn ʿAbdillah ibn ʿAmr ibn ʿUthmān ibn ʿAffān interpreted "So, flee to Allah!" as "Get out from Makkah." (1)

Alḥusayn ibn Alfaḍl said: "Escape from everything but Allah, because the one who escapes to other than Allah will not be guaranteed protection from Allah." Aljunayd said: "The devil is calling you to falsehood, so flee to Allah because He is the One who can protect you from the devil." Dhū Annūn Almasriyy said: "Escape from ignorance to knowledge and from ingratitude to gratefulness."

ʿAmr ibn ʿUthmān said: "Escape from the shackles of yourselves to Your Lord." Alwāsiṭiyy said: "Flee to Allah's Provision and never rely on your power." Sahl said: "Escape from everything to Allah."

﴿I am truly a plain warner to you from Him﴾

Qurʾān (51:51) ﴿And do not set up another god with Allah. I am truly sent by Him with a clear warning to you﴾

Qurʾān (51:52) ﴿Similarly﴾ as your people disbelieved and claimed that you are a magician and a lunatic. Some stated that 'kadhalik' means 'like this matter' ﴿no messenger came to those before them without being told﴾ those were the disbelievers of previous nations ﴿A magician or a madman!﴾

(1) **{2866} The Assessment of reliability of the chain of transmitters:**
- Its chain has some narrators whom I did not find.
The authentification of Hadith:
- See: (the Collector of Qur'an Rules) by Al-Qurṭuby 17/53.

Qurʾān (51:53) ﴿Have they passed this ⌜cliché⌝ down to one another?﴾ have they cooperated to disbelieve? The ‘ʾalif’ of inquiry in the beginning of ‘ʾatawāṣaw’ is for reprimanding the disbelievers ﴿In fact, they have ⌜all⌝ been a transgressing people﴾ ‘ṭāghūn’ means ‘transgressors and rebellious to Allah’.

Qurʾān (51:54) ﴿so ignore them﴾ turn away from them and bear with them graciously as you have already delivered the message to them ﴿for you will not be blamed﴾ you are not blamed by Allah for their disbelief because you are only responsible for delivering the Message. You have already delivered the Message which you were sent with and you also have done your best.

The interpreters of Qurʾān said: “When this verse was revealed, the Prophet (PBUH) was extremely sad and he and his companions feared that the revelation came to an end and punishment was imminent. So, Allah, the Almighty revealed verse Qurʾān (51:55) ﴿But ⌜continue to⌝ remind. For certainly reminders benefit the believers﴾. (Aṭabariyy)

Ignoring the disbelievers and graciously forgiving them are abrogated by the verse of the sword.

Qurʾān (51:56) ﴿I did not create jinn and humans except to worship Me﴾ ʿAliyy ibn Abī Ṭālib (may Allah be pleased with him) said: “except to command and call them to worship Me.” Azajjāj had the same opinion.

The evidence for this opinion is the verse: ﴿even though they were only commanded to worship Allah ⌜alone⌝ with sincere devotion to Him in all uprightness﴾ and the verse: ﴿even though they were commanded to worship none but One God﴾. Ibn ʿAbbās (may Allah be pleased with him and his father) said: “except that they submit to Allah willingly or forcefully.”

What if someone says: “How did they disbelieve if Allah created them to submit to Him alone and follow His Will and command?”. They all submitted to Allah’s Will (1355/A) which they couldn’t escape from. The ones who disbelieved turned away from Allah’s commands but they cannot escape from their submission to the destiny decreed by Allah.

Others said: "I didn't create the blissful creation of people and Jinn except to worship Me." Mujāhid said: "Except to get to know Me." This opinion is good because people get to know Allah's Oneness and Attributes after being created. Allah says: ﴿If you ask them ⌜O Prophet⌝ who created them, they will certainly say, ﴿Allah!﴾ and He also says: ﴿If you ask them ⌜O Prophet⌝ who created the heavens and the earth, they will certainly say, ﴿The Almighty, All-Knowing did﴾. These verses have similar meaning.

It was narrated that Mujāhid said: "Except to set commands and prohibitions for them." Ḥibān via Alkalbiyy said: "Except to worship Allah alone. The believer worships Allah alone during prosperity and adversity but the disbeliever only worships Allah alone during adversity and hardship." Allah says: ﴿And as soon as they are overwhelmed by waves like mountains, they cry out to Allah ⌜alone⌝ in sincere devotion﴾ and He also says: ﴿If they happen to be aboard a ship ⌜caught in a storm⌝, they cry out to Allah ⌜alone⌝ in sincere devotion﴾

ʿikrimah says: "Except to worship and obey Me for the obedient to be rewarded and the denier to be punished."

Aḍaḥāk and Sufyān said: "This verse is related to those who worship and obey Allah based on the Qirāʾah of Ibn ʿAbbās (may Allah be pleased with him and his father): 'I did not create believing jinn and humans except to worship Me'. And Allah says in another verse: ﴿Indeed, We have destined many jinn and humans for Hell﴾

Zayd ibn ʾAslam said: "This means that Allah created blissful people and Jinn who will worship Him alone and He created the miserable ones who will disobey Him." He said: "This is their good or evil nature."

Alḥusayn ibn Alfaḍl said: "This is control over all creation. They are not predetermined to worship Allah alone; if that was the case, they couldn't have disobeyed Allah nor could they have worshiped other false deities. This verse is similar to: ﴿and gave you hearing, sight, and intellect so perhaps you would be thankful﴾ because Allah says in another verse: ﴿⌜Yet⌝ you hardly give any

thanks﴾ and He also says: ﴿˹Only˺ a few of My servants are ˹truly˺ grateful﴾ Allah, the Almighty didn't create them to worship Him unwillingly. He created them to worship Him willingly in a test. The one who Allah granted guidance will worship Allah and the one who Allah doesn't guide will be unguided. As the Messenger of Allah (PBUH) said: "Carry on doing good deeds. Every person will find it easy to do such deeds (as will lead him to his destined place) for which he has been created." And Allah knows best. (1)

Qurʾān (51:57) ﴿I seek no provision from them﴾ 'min rizq' means 'rizqā' (provision). The word 'min' is for emphasis ﴿nor do I need them to feed Me﴾ (1355/B) which means that Allah doesn't want anyone to feed any of his creation because all of the creation is given sustenance by Allah. Allah didn't command people to be responsible for people's sustenance. Allah is the One who provides sustenance to all of His creation as in the verse: ﴿There is no moving creature on earth whose provision is not guaranteed by Allah﴾

Qurʾān (51:58) ﴿Indeed, Allah ˹alone˺ is the Supreme Provider﴾ Mujāhid, Ḥumayd, and Ibn Muḥayṣin read 'Ar-Rāziq' based on the morphological balance of 'fāʿil'. The rest of Qurrāʾ read 'Ar-Razzāq' ﴿Lord of all Power, Ever Mighty﴾ Ibn ʿAbbās (may Allah be pleased with him and his father) said: "'Al-Matīn' means 'powerful and strong'". Yaḥīā, Alʾaʿmash, and Ibrāhīm read 'Al-Matīn' with 'kasrah' as an adjective 'naʿt' of 'strength'. The rest of Qurrāʾ read 'Al-Matīn' with 'dammah' as an Attribute of Allah, the All-Powerful, fully capable of doing all things and the one who Has the Ultimate power.

Alfarrāʾ said: "When something is tightly closed or a rope that is weaved strongly are called 'matīn', therefore the name was masculine referring to something which is strongly closed."

(1) Al-Bukhary narrated it, from 'Omran Ibn Al-Ḥaṣin, in Book: (Destiny), chapter: The pen dried up on the knowledge of Allah (6596), and Imam Muslim narrated it, n the authority of Jāber and 'Imrān Ibn Al-Ḥaṣi, in Book of Destiny, chapter: How Humanbeing was created in his mothers's womb and his livelihood, life span, work, misery and happiness were recorded (2648-2649).

Alfarrāʾ chanted: "I wore different clothes for each occasion… until all my hair turned grey. Because of the thin cloth and the Yemeni cloak that I wrapped my head with." (The poet used the word 'muʿaṣab' which is a masculine noun used for the Yemeni cloth (feminine noun) because it is a kind of clothes (one item of clothes in Arabic is masculine). Allah, the Almighty says: ﴿after having received warning from their Lord﴾ (The noun 'mawʿiẓah' (warning) which is a feminine noun is referred to as a masculine noun because it means 'waʿẓ' (which is another form of a 'maṣdar' that is masculine). Allah also says: ﴿And the ⌜mighty⌝ blast overtook the wrongdoers﴾ (the feminine noun 'ṣayḥah' (blast) is referred to as a masculine noun because it means 'ṣīāḥ and ṣawṭ' (screaming and voice, which are masculine nouns in Arabic).

(2867) (Weak Ḥadīth) I heard Abū ʿAbdillah Ibn Fanjuwaīh Addīnawariyy say, Abū Bakr ibn Mālik Alqaṭīʿiyy said, ʿAbdullah ibn Aḥmad ibn Ḥanbal said, his father said, Yaḥīā ibn Adam said, Yaḥīā ibn Abī Bakīr both said, Isrāʾīl via Abī Isḥāq via ʿAbdurraḥmān ibn Yazīd via ʿAbdillah ibn Masʿūd (may Allah be pleased with him) said: "I heard the Messenger of Allah (PBUH) recite: 'Indeed, I am ⌜alone⌝ the Supreme Provider—Lord of all Power, Ever Mighty'" (1)

Qurʾān (51:59) ﴿The wrongdoers will certainly have﴾ the wrongdoers are the disbelievers of Makkah ﴿a share﴾ Ibn ʿAbbās (may Allah be pleased with him and his father) said: "'dhanūbā' means 'a bucket' (dalw)". Saʿīd ibn Jubayr said: "a bucket which has water 'sajl'". Mujāhid said: "A way." Annakhʿiyy said: "A share of punishment." ʿaṭāʾ and Qatādah said: "A punishment." Alḥassan said: "An altered future (from victory to defeat)." ʿaṭāʾ Alkhurāsāniyy and Alʾakhfash said: "A share of punishment."

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(1) **{2867} The Assessment of reliability of the chain of transmitters:**
- The hadith is good (hasan) from this chain.

The authentification of Hadith:
- Abū Dāwūd narrated it in Book: (the Letters and Recitations), chapter (25) (3993), At-Termidy mentioned it in Book: (the Recitations), chapter: Sūrat Adh-Dhārīāt (2940), saying: It is a good (hasan) authentic (Ṣaḥiḥ) hadith, and Imam Aḥmad mentioned it in his (Musnad) 1/394 (3741).

‘dhanūb’ linguistically means ‘a very large bucket full of water. The share of water taken from a well used to be called ‘dhanūb’. The verse means: ‘The disbelievers will certainly have a share of torment like that of destroyed nations’. A chanter said: “We have a share of water and you also have a share… if you do not want that, then we will take the whole well.” (He used the word ‘dhanūb’ to refer to a share of water). It can also mean as a share of a blessing. ʿalqamah ibn ʿabadah said: “You have shown generosity to people from different tribes… I truly must wish that I have a share of that generosity.”

Another poet said: “Death will come to all people… every person must taste death one day.”

﴿like that of their predecessors﴾ the disbelievers of previous nations So do not let them ask Me to hasten ˹it˺﴾ do not ask for hastening punishment. They will eventually be punished in the Day of Judgment even if they aren’t punished in this world because there is a certain share (provision) in this world for them.

Qurʾān (51:60) ﴿Woe then to the disbelievers when they face their Day which they are warned of!﴾ which is the Battle of Badr and others stated that it is the Day of Judgment.